

Calvinist Contact

A Reformed Weekly

MARCH 29, 1991/46th year of publication/No. 2253

Fund drive difficult as Calgary centre maintains principles



Photo: courtesy Sonshine Centre
Friends, neighbours, staff, supporters, residents and volunteers gather in front of the Sonshine Centre in Calgary.

Alison de Groot

CALGARY, Alta. — A few years ago Ingrid felt so hopeless she planned to take her own life as well as the lives of her three children. It was the only way she could see to escape an unemployed husband immersed in a religious cult, who constantly yelled at her and the children.

But before she went through with her death plan, Ingrid (a pseudonym) made a phone call at 4:00 a.m.

"I just got so desperate. I needed someone to talk to. I wanted her (the counsellor) to tell me everything she knew about the cult. I asked her, 'Why did God let this happen to me? Don't I get anything good out of life?' That lady I talked to got me through that weekend."

Not only through that weekend, but the counsellor on Calgary's Telecare line also offered this mother in her late 30s a new lease on life when she told her about Sonshine Centre, where she could move into an apartment with her children and receive Christian counselling.

Church and community

Since its inception in 1978 during Calgary's boom years, Sonshine Centre has housed a wide variety of people requiring a secure environment while getting their lives in order.

In 1977, First Christian Reformed Church in Calgary was also benefiting from the flow of people into the city. The church was filled to capacity every Sunday. Many of the new congregants were young people, and many of them brought with them problems, struggles and dissatisfactions.

The congregation and its youth elders wanted to help these young people and thus the vision of Sonshine was born.

The deacons appointed a committee of six, later known as the Ministry Centre Committee, to research what the church could do to help. They drew up a plan to purchase two apartment buildings adjacent to the church that were for sale so they could offer both accommodations in a Christian setting and counselling.

Initially Sonshine provided a place

for ex-inmates, psychiatric patients and transients. More recently, it has provided a haven for people leaving violent or abusive family situations or attempting to recover from emotional and psychological problems.

In May 1989 an article was published in the *City Light News* because the centre had run into financial problems which caused its debt to reach \$345,000 and it faced possible closure.

Eventually the debt rose to \$370,000 at which time a membership drive was organized. Currently the debt stands at \$295,000 so the threat to the existence of the centre is no longer there, according to Tako Koning, a member of Sonshine's board of directors.

How far do principles go?

But funding the centre and sticking to its strict principles continues to be difficult, according to a recent article in the quarterly newsletter of the Sonshine Society, "Sonshine Scene."

Koning doesn't think the end can justify any means for Sonshine House's continuing debt reduction drive and Sonshine's board won't accept just any donation.

"It's frustrating," he says, "when you know the money is for an excellent cause and you know the money is out there, but you can't channel it in the direction of Sonshine." Koning says Sonshine could qualify for funding from United Way, but the board won't approve that funding because United Way also funds the Calgary Birth Control Association.

"We've also been advised by the city to apply for Wildrose funding, but here again our board is against it because the Wildrose foundation gets its monies from selling lottery tickets," says Koning.

The province of Alberta already provides \$30,000 per year in funding to Sonshine House and is not willing to go any further. But that just covers ongoing expenses, and Koning's aim is to cut off the debt that has risen. Once that is eliminated, he claims that Sonshine can operate on just the provincial funding and the monthly

See CALGARY--pg. 2

Ministry follows communion and community, says Nouwen

Robert VanderVennen

AGINCOURT, Ont. — Only by knowing that we are accepted and blessed by God can we live in communion with others, Henry Nouwen told a Lenten Bible study group last week.

He pointed out that Jesus showed the way in a series of incidents recorded in Luke 6:12-19. There we read that Jesus first spent the night in communion with God his Father. Then he formed a community of 12 disciples, and followed that by teaching at leading universities, trying to find community, but in the process he lost close touch with God. Since 1976 he has been part of the Daybreak Larche community of handicapped people living north of Toronto.

Spirit is the name for communion between Jesus and the Father, says Nouwen. Jesus came into the world for a brief time to give us the Spirit. We are born from above, sent into the troubled world for a short time, maybe 50 or 70 years. We are sent from where we are loved first; before anyone else loved us, God loved us. That love is deeper and richer than anything else in the world. Nouwen realized that truth at Larche when God sent his "little people" to accept him with their hearts, even people who couldn't speak.

Living in community with other people is very hard, said Nouwen, because the people dearest to us can hurt us the most. We hurt each other easily because we ask of others what they can't give, what only God can give us. We ask for a kiss and get a bite. Jesus' 12 disciples included Judas the traitor. We can live with others and forgive others only after we believe that God first loves us.

Nouwen pointed out that the Bible often tells us that the eyes of people were opened to Christ after he *took bread, blessed and broke it*, and then *gave it* to them. These four verbs summarize what happened to Jesus and also what happens to us, he said.

The key to our lives is to know that we are chosen and blessed by God. Jesus knew that he was the beloved one. We



Photo: Robert VanderVennen
Henri Nouwen (r.), with friend Gordie, says that community and service must follow living in communion with God.

must know that we are blessed by God if we want to bless the lives of others.

We must claim, must embrace our own brokenness — that's the meaning of "take up your cross and follow me," said Nouwen. We are broken in order to be given to the world. We must use our brokenness as the beloved sons and daughters of God.

Nouwen punctuated his remarks with the help of his Larche friend Gordie, and by the use of two reproductions of famous art works. One was a 14th century Russian icon of three angels visiting Abraham, and the other was Rembrandt's painting of the prodigal son being received and blessed by his father.

Thinkbit:

If [people] turn away from God, one of two things will happen: they will think they are gods and go mad or they will turn to carnal pleasures and become like animals.

From: Blaise Pascal

In this issue:

Easter section, including editorial, features and poetry pp. 9-12
Environment news p. 8

"The grave is empty; won't you come and see?"

Illustration: Jan de Bree, Duncan, B.C.



J. de Bree 2-91

News

Calgary centre finds religion a barrier to funding

...continued from page 1.
rents paid by residents.

However, finding charitable agencies willing to donate towards debt retirement drew only a blank page for Koning. He says he found charities prefer funding new programs within an existing program, but of the 50 appeal letters he sent out, no charitable foundation offered a donation to reduce debt.

'Religious tags' attached

According to "Sonshine Scene," Koning also found that more doors were shut in his face because the Sonshine Centre provides care and

counselling in a Christian environment. "Many charities refuse to deal with an organization that has any 'religious' affiliations," says the newsletter.

"It would be much easier," claims Koning, "to get funding from corporations or possibly from other government sources if we had no religious tags attached to the centre."

The Sonshine board did recently receive \$1,100 from Shell Canada to install a security system in the centre. A Shell Canada employee, who is also a member of the Sonshine Society, was greeted with a favourable response when he approached his company requesting help for the centre.

Meanwhile, according to the newsletter, donations from supporters still remain the financial bedrock of the Sonshine Centre. According to Koning, the debt retirement campaign of the board, started in 1989, has erased \$75,000 from the debt, thanks to individual Christians and church collections. The current debt retirement campaign aims to reduce another \$50,000 from the now standing \$295,000 deficit.

Koning is buoyed by the response to his 1989 campaign and says it proves there are enough supporters committed to providing long-term shelter for women and children at

Sonshine, according to the newsletter.

With files from "Sonshine Scene."

Business, labour, government team-up to improve job skills

TORONTO (Canadian Scene) — Between the present and the year 2000, almost half the new jobs becoming available will require workers with more than five years of combined education and training after they have completed high school. Therefore, new and innovative approaches to job training are urgently needed if Canada is to prosper in the highly competitive global market.

These statements were made recently in Toronto by William Kempling, MP for Burlington, Ont., and parliamentary secretary to Employment and Immigration Minister Barbara McDougall. Standing in for the minister, who was detained by a cabinet meeting, Kempling was announcing the establishment of the Canadian Labour Force Development Board.

The new board was created as the result of lengthy consultations with business, labour, social action groups and organizations providing skills training.

The Canadian Labour Force Development Board has 22 members; eight each from labour and business, four from social action groups and two

from training providers.

The social action groups will represent aboriginal people, the disabled, visible minorities and women.

Kempling said the government studies made under the Labour Force Development Strategy in consultation with the various groups show Canada has a high school drop out rate of 30 per cent. Yet Canada must face the fact that by the year 2000 the job market will require that almost 50 per cent of those filling new jobs have much higher skills.

"The average Japanese worker gets more training in one week than the average Canadian gets in one year," said Kempling.

The function of the new board is to work with the federal and provincial governments, business, labour and special interest groups to monitor and evaluate training programs, to develop national training standards; to establish training budgets under Unemployment Insurance programs and to find the most economical ways to implement efficient skills training strategies.

3 Out of 10 Canadian Students Drop Out... And We All Pay The Price.

! Every year, 3 out of 10 Canadian students drop out before finishing high school... And they realize all too soon that it isn't as easy as they thought.

The fact is, over the next few years, the majority of new jobs will require a high school education as a minimum. Without it, young people simply won't have the choices, the

opportunities or freedom they're looking for.

When 30% drop out...over 100,000 students a year...it affects everyone — parents, educators, employers, Canadian society as a whole.

Making sure that young people stay in school is important for all of us...and more important today than ever before.

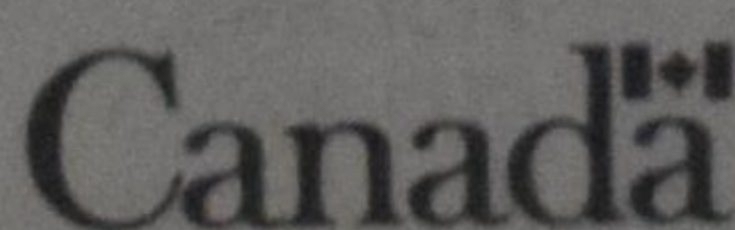
Dropping out is no way out.

Let's do something about it.



Government of Canada
Gouvernement du Canada

Minister of State for Youth
Ministre d'État à la Jeunesse



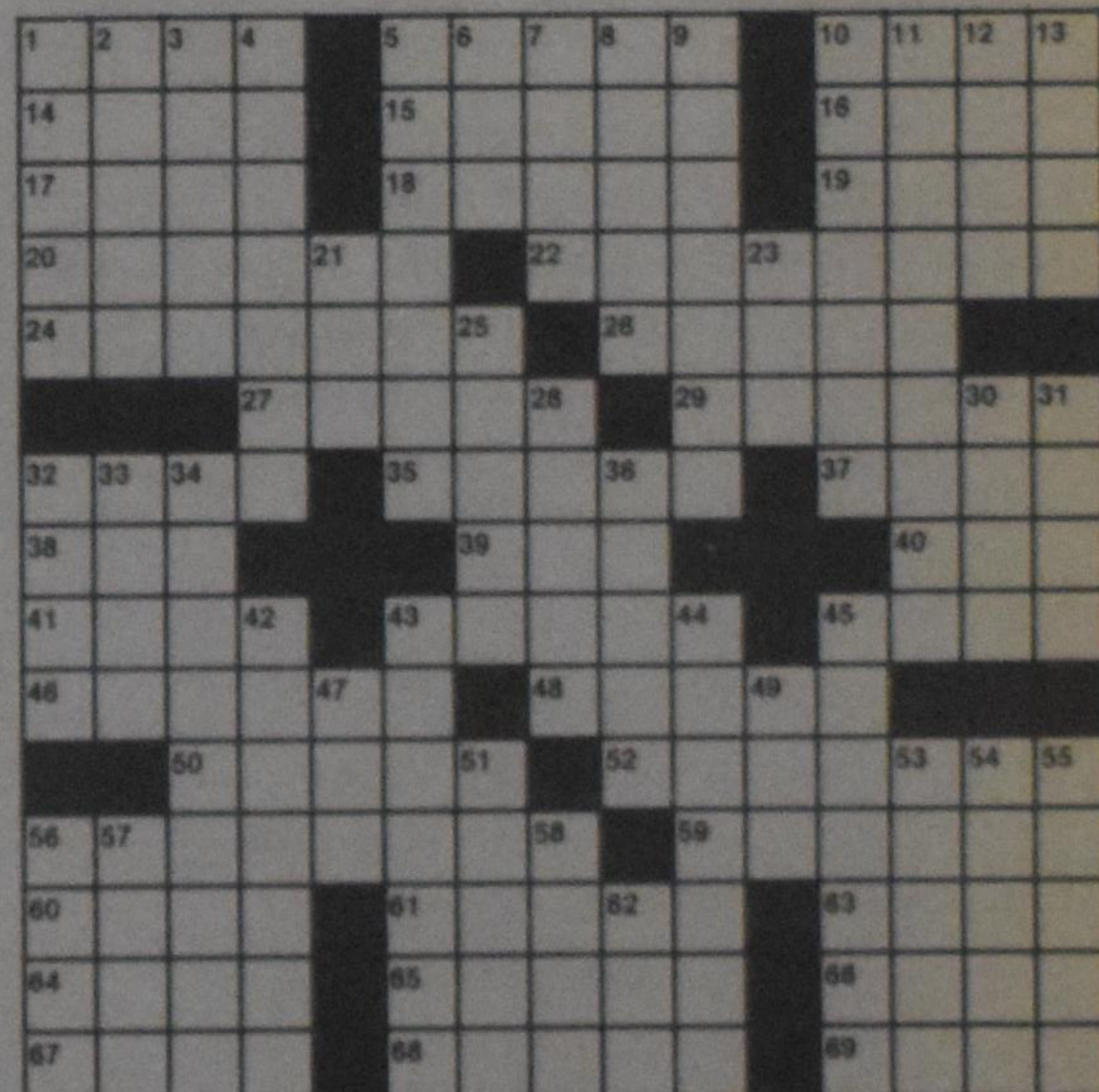
Weekly puzzle by Alvin L. Becker

ACROSS

- 1 Road end
- 5 Ocean denizen
- 10 Read hastily
- 14 "— jolly good..."
- 15 Food fish
- 16 Fiction
- 17 Once once
- 18 Gas
- 19 La Douce
- 20 Franklin of song
- 22 "— Day"
- 24 Zealot
- 26 Chew the scenery
- 27 "All that glitters — gold"
- 29 Eur. peninsula
- 32 Meeting place
- 35 Unmoved
- 37 —a-ling
- 38 A Whitney
- 39 Tangoing number
- 40 — Lanka
- 41 Housenop
- 43 Conduits
- 45 Melville opus
- 46 Paternally related
- 48 Floor man
- 50 Wrathful
- 52 Abusive one
- 56 Jesus
- 59 Nullify
- 60 Footnote abbr.
- 61 Hill nymph
- 63 Admit
- 64 Russ. river
- 65 Esther of TV
- 66 Carter of TV
- 67 Restive
- 68 More canny
- 69 Sole

DOWN

- 1 Grain bundle
- 2 Pottery clay (with 25D)
- 3 Ger. steel town
- 4 Cactus type
- 5 Stresses
- 6 Sine — non
- 7 Annul
- 8 Hole —
- 9 Forceful
- 10 Awkward
- 11 Unscrupulous effort to succeed
- 12 — mater
- 13 Approach
- 21 Summits: abbr.
- 23 Male swan
- 25 See 2D
- 28 Namely
- 30 Perfume receptacle
- 31 Exchange premium
- 32 Wife of Zeus
- 33 Sleep like —
- 34 Treating as a celebrity
- 36 Column type
- 42 Electrical unit
- 43 Sky sights
- 44 Libel
- 45 Condiment



Last Week's Puzzle



- 47 Pitch
- 49 First lady
- 51 Sign up: var.
- 53 Whiz
- 54 Coral isle
- 55 Afresh
- 56 Long river
- 57 Tucked in
- 58 Slippery
- 62 Porter's kin

Monsieur gave a five-star performance in his own Quebec riding where he passionately pleaded for unity in our country. He was in the best of forms when he spelled out what a tremendous loss it would be to forego Canadian citizenship. "It'll be a frosty day in July" before Quebec separates, he said. He should be more careful with expressions like that, we've had some weird weather patterns lately. A bond rating firm apparently did not rule out that frosty July day. It reduced Quebec's credit rating, to the profound dismay of Premier Bourassa.

★ ★ ★

There was also bad news for the prime minister. One of his cabinet members, Minister of Housing Alan Redway, in an acute and severe attack of poor taste joked at the Ottawa airport about a gun in a friend's bag. Monsieur did not hesitate for one moment: out he went.

★ ★ ★

U.S. President Bush and Monsieur sang each other's praises in Ottawa in a mutual admiration session. They also signed the acid rain treaty. I wonder whether it will be in time to save the maple trees at our cottage. Two already fell victim to the pollution.

★ ★ ★

A dentist recently tried to drum up some business by advertising: "We cater to cowards." There was also the fellow who bought a boat at one of those boatshows that traverse the country like the old snakeoil peddlers. His wife, named Ruth, declared that she would not ever set foot on the craft. Did he sell the boat? No, he called it "Ruthless."

★ ★ ★

The West has always spawned new political parties. Perhaps because people in the West are not as politically uptight as Easterners. The NDP was born in the West. The Reform Party was conceived in the West, and now we have the B.C. Pacific Party which is made up of concerned Socreds. Wilhelmus might as well start packing. The West is still the land of opportunity, though. When William Kachman ordered his Big Mac to take out at an Edmonton McDonalds and took the lunch to his office, he found \$3,300 in the bag. Mr. Kachman is an honest man; he returned the money.

returned the money. McDonalds, by the way, will soon market a lean hamburger. I bet it will be called MacLean.

★ ★ ★

Revenue Minister Otto Jelinek also has a spot of trouble. The people who process our tax returns see all these cheques go out, and now they want a bit of the green stuff for themselves in the form of salary raises. No raise, no returns, they threaten. Members of the 170,000-member Public Service Alliance of Canada also make life difficult for Finance Minister Michael Wilson. Wherever he is scheduled to speak the union members turn up for a bit of heckling. Mr. Wilson is as popular in that union as a drunk at a teetotalers convention. The government will also shrink its managerial staff by 10 per cent by way of firing, demotion, early retirement and attrition. This means the elimination of at least 475 managers. And I'll bet half a bottle of Aqua Velva that it will make no particle of difference in efficiency.

It is rumoured that Ottawa is considering changes in its 20-year old bilingualism policy. Perhaps, so the reasoning goes, it is not quite necessary to have the benefits of cornflakes explained to you in French. The other day when I visited a maternity ward in a Toronto hospital I noticed that visitors were informed of visiting hours in six languages. Judging by the babies displayed, red, yellow, black and white and all shades in between, that was useful and necessary.

★ ★ ★

Upper echelon business reps are descending on Kuwait like bees to a honeypot. The country is in ruins and there is money to be made. Kuwait City is swarming with people who smell money.

★ ★ ★

Centrifugal political forces are gathering strength all over the world. We have our own made-in-Canada constitutional conflict, but our crisis is nothing compared to the nationalist emotions that rip the Soviet Union and the Yugoslavian republic apart.

Even denominations experience rifts among their members. The *Belfast Telegraph* reports that the first priest of the Church of Ireland

(traditional rite) has been ordained at a service in Craigavon Civic Centre. Mr. Thomas Pattern from Lurgan was one of the founding members of the breakaway church started last year in opposition to the ordination of women priests in the Church of Ireland. The church might not fiddle while Rome is in flames, but it does often continue what seems to be its favourite occupation: splitting hairs on a bald head.

★ ★ ★

The U.S. Secretary of State must be a tireless man. He traverses the globe in search of peace for the Middle East. His efforts are not always greeted with loud applause in Jerusalem. No matter what will become of Saddam Hussein, and that is a big question mark, linkage between the Gulf war and the Palestinian plight has been established. The world now wants peace in the land where Jesus walked the dusty roads. The P.L.O. did not reap a whole lot of credibility when Yassar Arafat embraced Saddam Hussein and pressed his perpetual five-o'clock shadow against Hussein's mustache. The press reported major upheavals at the top of the Palestinian Liberation Organization.

★ ★ ★

The Russians rescued one of their hatchet men when they flew former East German communist leader Erich Honecker to Moscow. Following that flight there was a bit of diplomatic smoke and mirror show. The Germans, glad to be rid of Honecker, demanded his return as seriously as a panhandler begging for a thousand dollar bill. The Russians reciprocated by solemnly declaring that Honecker would not be returned. Diplomatic language

Pressreview

Carl D. Tuyl



is double talk.

Watch out! Chancellor Helmut Kohl wants a wider role for German's military forces. German's constitution does not allow deployment of its military power beyond NATO actions. Germans want to get in on these wonderful wars. It is their right, *nicht war?* No fun sitting them out on the sidelines.

★ ★ ★

I am off to a reunion of the third Battalion of the Princess Irene Regiment. Part of the December 7 division. I am into connecting with my past.

Getting the pieces together.

There are a lot of pieces. Some nice, some awful. One of these days I will visit Yamlitz, which is at the German-Polish border. I was imprisoned there. As soon as I gather the courage to visit the place, I will let you know. For now I'll attend that reunion. Reunions are the times and places where legends are born and enlarged like balloons on a helium tank.

Carl Tuyl is a co-ordinator of chaplains across Canada.

Theme: "Our God Reigns"

Convention Canadian Federation of Christian Reformed Women

Speakers: Rev. Jacob D. Eppinga (morning)
Miss Fran Karnemaat (afternoon)
Music: Mr. Herman de Jong
Special contributions: Mrs. Johanna Kuyvenhoven-Hiemstra
Mrs. Mary Van Delft

PLACE: Bingemans Park, Kitchener, Ont.
DATE: May 8, 1991, starting 10 A.M.
(coffee till 9:45)

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(Enclose self-addressed, stamped envelope.)

Letters

This week's editorial on page 9.

Calvinist Contact

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Need a 'root system' for social/political life

Editor Witvoet walked halfway around the globe and has come home with many reflections. Perhaps the most revealing are those from our home country and about the state of mind of the young people in his own church [and mine].

There is a lack of insight and apparent lack of interest in Christian organizations. How this can be changed is a serious challenge for the Calvinistic Canadians who have so successfully made their home in this country and have built so many churches and schools. (The churches have been built mainly on the outskirts of towns, safely away from troubled downtowns; and their members seldom see a soup kitchen.)

C.C. reader John DenBoer from Port Perry, Ont., remarked that back in the Netherlands before World War Two there was serious study by the youth of the [Reformed] churches about social and political needs and action. I myself still have [scrapbooks] full of [a Reformed weekly aimed at Dutch young people] with its many topics: we learned about Hitler, socialism, communism and capitalism.

Being 'good Canadians'

In our rush as immigrants to become more Canadian than the Canadians (aside from building churches and schools), we took our pick from existing political parties. We saw that it was good for

business to belong (during the week, at least, and close to an election) to a Canadian political party. In Bowmanville, Ont., we soon found our local Christian real estate agency staffed by the third secretary of the Liberal Party and fourth secretary of the Conservative Party. Lawyers offices do that too, quite often — a real Canadian tradition.

So the young person from Bowmanville who you quoted as suggesting we work through present political parties doesn't know local history and the lesson therefrom. Because we were split up so nicely we never became a political force.

Now that we have the Christian Heritage Party we do have a political party we can safely join — and by doing so, become a political force. Rev. Campbell, that embarrassingly outspoken Christian minister, is showing us how: don't run candidates in all ridings; unite and vote in blocks, letting the opposition know your stand on matters, and support only that candidate willing to listen and follow up if elected.

No grassroots

How can we inspire our young people?

First of all, [realize that] Christian politics in the "old country" took a long time to take hold of the "little people." Perhaps we already have too many "big" people in our faith communities. Second some of the first group of

immigrants, well-versed in Calvinistic social and political action, and with the support of the whole, forged ahead, forming CLAC, CPJ and the Institute, as well as C.C., and acted on behalf of all, without properly founding themselves within the whole family of Calvinistic believers. All of our front organizations have that kind of isolated above-and-beyond attitude in their actions.

But there is no real root system, and organizations grow and/or sustain themselves by massive appeals for money, citing how costly their business has become and how necessary it is for the believers in them to send more money.

We do not live in the New Age, with its wonderful cures for humankind's ills, where a smart set of rules will prevail over sin. Better get together with the Heritage Party, start educating our youth and middle-aged groups, build up the grassroots systems we need and speak *with* them rather than *for* them.

There is a dire need for education in social and political life. Those who can lead with insight must train our people. Yes, that will be more difficult than proclamations from somewhat-ivory towers. But it will be worth spending money on.

Dirk Brinkman
Bowmanville, Ont.

Churches too clergy oriented

Re: *Presbyterian Comment*: "A female moderator: is this the year?" (C.C. March 8, 1991).

Sorry, but I cannot quite share the excitement of Robert J. Bernhardt about the possibility of the appointment of a female moderator to preside the forthcoming General Assembly of the Presbyterian Church in Canada. It may seem progress, but it also could disguise "more of the same."

It has become high time that the

organized churches finally start to shed their image of being a playground for their clergy and commence addressing the problems of their laity (or what remains of it).

Calvinist Contact of July 5-12, 1989, upon the death of Roman Catholic Bishop Ernest J. Primeau of Manchester, New Hampshire, quoted him as asking for formal recognition of intellectuals in the church and their right to freedom of investigation and to intellectual

initiative. The bishop also declared that the laity should not be regarded as silent and passive sheep, since in many fields they have more competence than the clergy or the hierarchy.

We therefore wait with eager expectation for the long overdue appointment of *laypersons* to the up-till-now sacrosanct places!

Bruce Bokhout
Don Mills, Ont.

Years of hard lobbying ahead

Your "news" story "New Hope in the Battle for Public Funding of Ontario Christian Schools" deserves some corrective comment.

I was at an earlier meeting with the Education Minister and want to caution the Christian school community about wishful thinking. Here are the facts as I see them.

1. Mrs. Boyd is meeting with four different kinds of groups, not just one. These are FISA, OAAIS, the Multi-Faith Group, and CJC. This

is a Round Table on Independent Schools.

2. The OAAIS proposal for an advisory council has been turned down.

3. Funding of independent schools is not on the agenda this year.

4. The strategy of going to court is not a serious option at this time.

5. Ontario is indeed the only jurisdiction in North America that provides absolutely no funding for

independent schools. The property tax option is not a form of funding.

Let me stress that FISA is pleased with the Minister's approach and openness, but encourages all its various associations to get organized for some years of hard lobbying.

Hans VanDooren, Secretary
Forum of Independent School
Associations (Ontario)
Hamilton, Ont.

What does it mean to be a pilgrim?

In the article "This world is not my home" (C.C. March 8), Nick Overduin states: "Christ is coming to claim his own because, in a very real sense, we are already home." He preceded that statement by saying that we are not aliens here. Concerning Abraham, in

Hebrews 11 we read that he "sojourned in the land of promise, as in a strange country, for he looked for a city whose builder and maker is God." Concerning the spiritual descendants of Abraham, in that same chapter it says they confessed they were strangers and

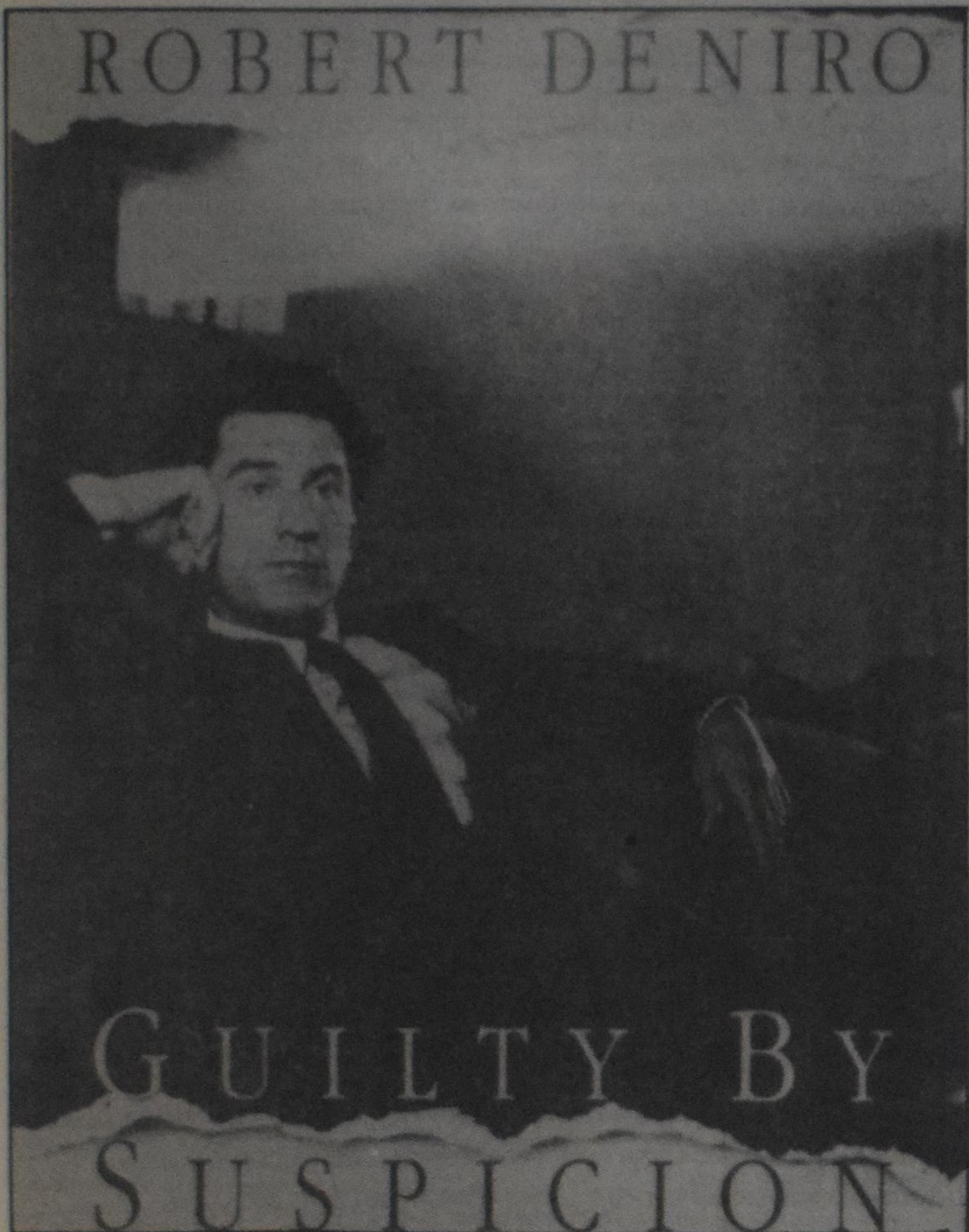
pilgrims on the earth.

Are we feeling too much at home here rather than seeking those things which are above where Christ is?

Peter Tensen
Brantford, Ont.

Cinema summaries

Marian Van Til



Guilty by Suspicion

Rated A.A.
Stars Robert De Niro, Annette Bening, George Wendt
Written and directed by Irwin Winkler

Guilty by Suspicion looks from the inside at the so-called Hollywood blacklist which came out of the infamous McCarthy hearings in the U.S. beginning in 1947 and continuing into the 1950s. The effects of those fanatically anti-communist proceedings were felt for several decades and it was not until 1970 that all who were wrongly accused of being communists were exonerated.

To understand the climate which created this strange era, one must recall that it was the beginning of the Cold War. Americans had just participated in the World War to contain the fascist Hitler; they watched with alarm as communists took over Czechoslovakia and China; freedoms in the Soviet Union had long since been smothered and they saw the USSR explode its first atomic bomb; they watched communist North Korea invade South Korea (many American soldiers dying in the "police action" there between 1950-53).

Thus many Americans were extremely leery of communism or of anything that remotely looked like it. It was perceived as an increasing threat from within as well: the atomic bomb formula had been leaked; various Americans had been convicted as foreign spies and even sentenced to death.

These anti-communism sentiments took on a vehemence and peculiarly American quality in the "Land of the Free."

"Loyalty boards" investigated federal workers and the Department of Justice established a list of possibly "disloyal" organizations. Sen. Joseph McCarthy charged that the State Department was dominated by communists, though no evidence backed him up. The House Un-American Activities Committee was set up to investigate people in government jobs but earned fame when it began investigating the motion picture industry.

That committee soon assumed its ends justified its means. It was so high-handed and curtailed citizens' freedoms to such an extent that its tactics bore a striking resemblance to those one might assume would be used by those the committee hated so much — the communists. That's what this film is about.

Anything for the 'truth'

The committee subpoenaed witnesses from Hollywood: film directors, actors, scriptwriters, producers. Anyone who had ever attended a Communist Party meeting for any reason was *guilty by suspicion*. The committee members were ideologues, fiercely driven by Truth — their version of it, which was the only version "patriotic Americans" were

allowed to have. But they were driven by something else: television.

The committee hearings occurred while the age of television was dawning. TV's power to persuade and reach millions quickly became apparent and these obscure congressmen instantly basked in its glow. It catapulted them to fame (or infamy, depending on your point of view) virtually overnight. Suddenly their constituency was the whole country, not just their district or state.

It became clear that the hearings were easily as much an internal struggle for power as they were about "national security" and communism. Who would shape the minds and direction of America in this new generation? What role would Hollywood, in control of film and television, and assumed to have been infiltrated by outside forces, play? This film does a good job of portraying that power struggle.

Those who were called to testify at the hearings and refused to inform on "friends" were blacklisted, which meant no one would give them a job. Lives were destroyed in the name of justice.

What's important?

In *Guilty by Suspicion*, Hollywood takes a look at itself during that era — through the eyes of a fictional film director David Merrill (Robert De

Niro), based on the experiences of this film's screenwriter-director, Irwin Winkler, and his wife.

Merrill's life-blood is making films; it's all he knows — all that's important, according to his ex-wife and friends. Will he take a principled stand or will he betray friends in order to be able to keep doing the work he loves? Many have already named their "friends" to save their own jobs, fortunes and reputations.

When Merrill becomes aware that others assume he will do anything to keep working, it shakes him into rethinking his values. Robert De Niro portrays with subtlety and intensity Merrill's odyssey and the gradual re-evaluation he is forced to undergo.

Except for the Merrill character (and that of his ex-wife and young son) these characters are hard to care about. And things have changed so much since the 1950s that it's hard to relate to this infamous chapter in American history — probably the more so for Canadians.

It is tempting, too, to dismiss the effects of the Hollywood

investigation because so many of these Tinseltown types were so very unprincipled. (But those who stood firm clearly suffered for their stand, some for many years.) Considering this film comes from Hollywood, it does a pretty good job of telling this story without being entirely self-serving. A cynic might note that it can afford to now: most of the major players in this drama are dead.

The fact that this story is based on Irwin Winkler's memories, without telling the audience so, is something of a problem. While the story rings true, there's no way to tell how much is fiction, how much fact. The fictional and real-life characters interweave; the audience can't be sure how, or to what extent.

Winkler could have stuck entirely to facts. This is a naturally dramatic story which, unadorned, would have played as well on film as it first did on television.

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Church

Marian Van Til, page editor

U.S. Presbyterians, Episcopalians may ordain homosexuals

LOUISVILLE, Ky. (EP) — Special committees of the Presbyterian Church (USA) and Episcopal Church have recommended that their denominations clear the way to allow ordination of practising homosexuals.

A Presbyterian Church (USA) committee report released Feb. 27 calls for broader views on sexual morality, saying there should be no automatic condemnation of "any sexual relations in which there is genuine equality and mutual respect."

It suggests, "Rather than inquiring whether sexual activity is premarital, marital, or post-marital, we should be asking whether the relation is responsible, the dynamics genuinely mutual, and the

loving full or joyful caring...it is wrong to condemn nonmarital sexual activity as unacceptable simply because it falls outside a particular formal, institutional arrangement."

The report also asks that "gays and lesbians be received and accepted as full participant members in the life of the church," and that "ordination to church office be open to all members...regardless of their sexual orientation and that celibacy not be a requirement for ordination." The suggestion regarding celibacy is aimed specifically at including sexually active homosexuals, who are not able to legally marry and have previously been barred by policies that limit sex to marriage.

The report will be presented to the church's governing assembly in June, with a recommendation that the proposal be approved for a two-year study period, with potential adoption in 1993.

Overwhelming opposition

Betty Moore, executive director of Presbyterians For Renewal, says opposition to the report is growing in the 2.9 million-member denomination. Supporters of Moore's group have been encouraged to register opposition to the report with individual proposals at the June policy-making gathering, to be held in Baltimore.

A recently-released survey of clergy and laity in the

Presbyterian Church (USA) found that ordination of practising homosexuals is overwhelmingly opposed. The survey found that 86 per cent of the church's lay members, 90 per cent of local congregational leaders, and 83 per cent of pastors are opposed to ordaining homosexuals.

After three years of work, a commission of the Episcopal Church recommended Feb. 28 that each local archdiocese be allowed to decide for itself about ordaining homosexuals, rather than having to follow a denominational rule. Under the proposal, the church would not explicitly allow or disallow ordination of homosexuals, but "could allow" it, according to Bishop George N. Hunt of Providence, R.I., who

headed the commission. Hunt said the church's practice before 1979 had been to allow such decisions to be made locally, but in 1979 the church's governing convention forbade ordination of those involved in homosexual relations. Hunt said he believes his church is "ready to take a more progressive stance."

The report also asks the church to consider "blessing" committed gay and lesbian couples. This blessing would be a church equivalent of marriage, but would have no legal authority as all states presently limit marriage to heterosexual couples.

The Episcopal Church will address the issue at its triennial governing convention, to be held July 11-20 in Phoenix.

Chinese bishop lambasts house churches and Western missions

Andrew Wark

HONG KONG (NNI) — In a recently published speech delivered to delegates attending a conference organized by China's official Protestant church, the Three Self-Patriotic Movement (TSPM), Bishop Shen Yifan of Shanghai aggressively attacked virtually all forms of international mission efforts to China and strongly criticized Chinese

Christians who remain outside of the TSPM.

Bishop Shen, thought by many to be the man most likely to succeed Bishop K. H. Ting — head of the TSPM and the China Christian Council — claimed that "international anti-China forces are using Christianity to undertake every kind of subversive activity."

Shen indicated in his speech to delegates in Shanghai last

August that anti-China forces included house church activities not under the control of the TSPM and all overseas evangelistic ministry to China except that channeled through the TSPM.

His attack extended to include overseas Christian organizations involved in "tentmaking" programs such as teaching English and social work, cultural exchange

programs, theological training programs and Christian broadcasting and literature distribution ministries that have not come under the direction of the TSPM.

"They vainly want to split our church and destroy the unity between Christians, and the great mass of the people, and foment enmity against the People's government and the Chinese Communist Party,"

Shen said. "We must be on the alert and resolutely unmask them and prevent them."

According to veteran China-watcher and chief researcher for Overseas Missionary Fellowship, Anthony Lambert, Shen's speech was an astonishing diatribe from the mouth of a Christian leader and clearly indicated that the TSPM is now actively pursuing a "leftist" political line.

Long-time missionary to Native Americans dies

Marian Van Til, from a report by Nick Vogelzang

GALLUP, New Mexico — Rolf L. Veenstra, a Christian Reformed pastor and missionary for more than 50

years, died in Gallup on Dec. 29, 1990, at the age of 77 following a series of heart attacks.

Veenstra served churches in Muskegon and Grand Rapids,

Mich., Cicero, Illinois, and was a missionary to Nigeria from 1957-1964. After returning from Nigeria, Veenstra taught missions for five years at Reformed Bible College

(Grand Rapids). His knowledge of missions then brought him to Rehoboth, new Mexico, where he worked among the Navajo Indians. New Mexico remained Veenstra's home until his death.

While Veenstra became well-known as a missionary, he was even better known to his denomination at large through his long-running weekly *Banner* column, "A Word a Week," which has been described as "stimulating" and

"original." After Veenstra retired from the pastorate in 1979 he remained active as the librarian at Rehoboth Christian school; he wrote a regular feature in *The Christian Indian* which reported on the school's and church's work among New Mexico's Native Americans; and more briefly, he served as a *Banner* news correspondent for the southwestern U.S.

Veenstra is survived by his second wife, Nella Rickers Veenstra, and five children.

FROM COAST TO COAST

BRITISH COLUMBIA			NOVA SCOTIA		
Abbotsford-CFVR	7:30 am	850	Digby-CKDY	6:00 am	1420
Burns Lake-CFLD	9:15am	1400	Kentville-CKEN	8:30am	1490
Kitimat-CKTK	8:30 am	1230	Middleton-CKAD	8:30am	1350
Osoyoos-CKOO	8:30am	1490	New Glasgow-CKEC	7:30am	1320
Penticton-CKOK	8:30am	800	Sydney-CJCB	8:00am	1270
Port Alberni-CJAV	10:30 am	1240	Weymouth-CKDY	8:30am	103.1
Prince George-CIBC	8:30am	94.3	Windsor-CFAB	8:30am	1450
Prince George-CKRP	8:30am	1460	ONTARIO		
Smithers-CFBV	9:15am	1230	Ajax-CHOO	9:30am	1390
Summerland-CKSP	8:30am	1450	Atikokan-CFAK	10:30am	1240
Vancouver-CJVB	9:00am	1470	Burlington-CING(fm)	7:30pm	107.9
Vernon-CJIB	9:30pm	940	Chatham-CFCO	9:30pm	630
ALBERTA			Guelph-CJOY	9:00pm	1460
Brooks-CKBR	8:00 am	1340	Hamilton-CHAM	7:30am	820
Edmonton-CHQT	7:30am	880	Kapuskasing-CKAP	9:00am	580
Edson-CJYR	10:00am	970	Kingston-CFMK	10:00am	96.3
Fl. McMurray-CJOK	8:30 am	1230	Newmarket-CKAN	8:00am	1480
St. Albert-CHMG	7:00 am	1200	Oshawa-CKAR	8:00 am	1350
Taber-CKTA	8:00am	1570	Owen Sound-CFOS	10:30am	560
MANITOBA			Pembroke-CHRO		
Altona-CFAM	9:30am	950	(Sat.)	6:30pm	1350
Steinbach-CHSM	9:30am	1250	Pembroke-CHRO	10:00am	1350
Winnipeg-CKJS	9:15am	810	Sit. Ste. Marie-CFYN	10:00am	1050
NEW BRUNSWICK			St. Catharines-CKTB	10:00 pm	610
Fredericton-CFNB	6:30am	550	Sarnia-CHOK	7:30am	1070
Newcastle-CFAN	9:00am	790	Stratford-CJCS	8:45am	1240
Saint John-CHSJ	9:00am	700	Windsor-CKLW	9:00am	800
PRINCE EDWARD ISLAND			Wingham-CKNX	10:30am	920
Charlottetown-CFCY	7:00am	630	Woodstock-CKDK(fm)	8:00am	102.3
QUEBEC			THE BACK TO GOD HOUR		
Montreal-CFQR(fm)	7:30am	92.5			

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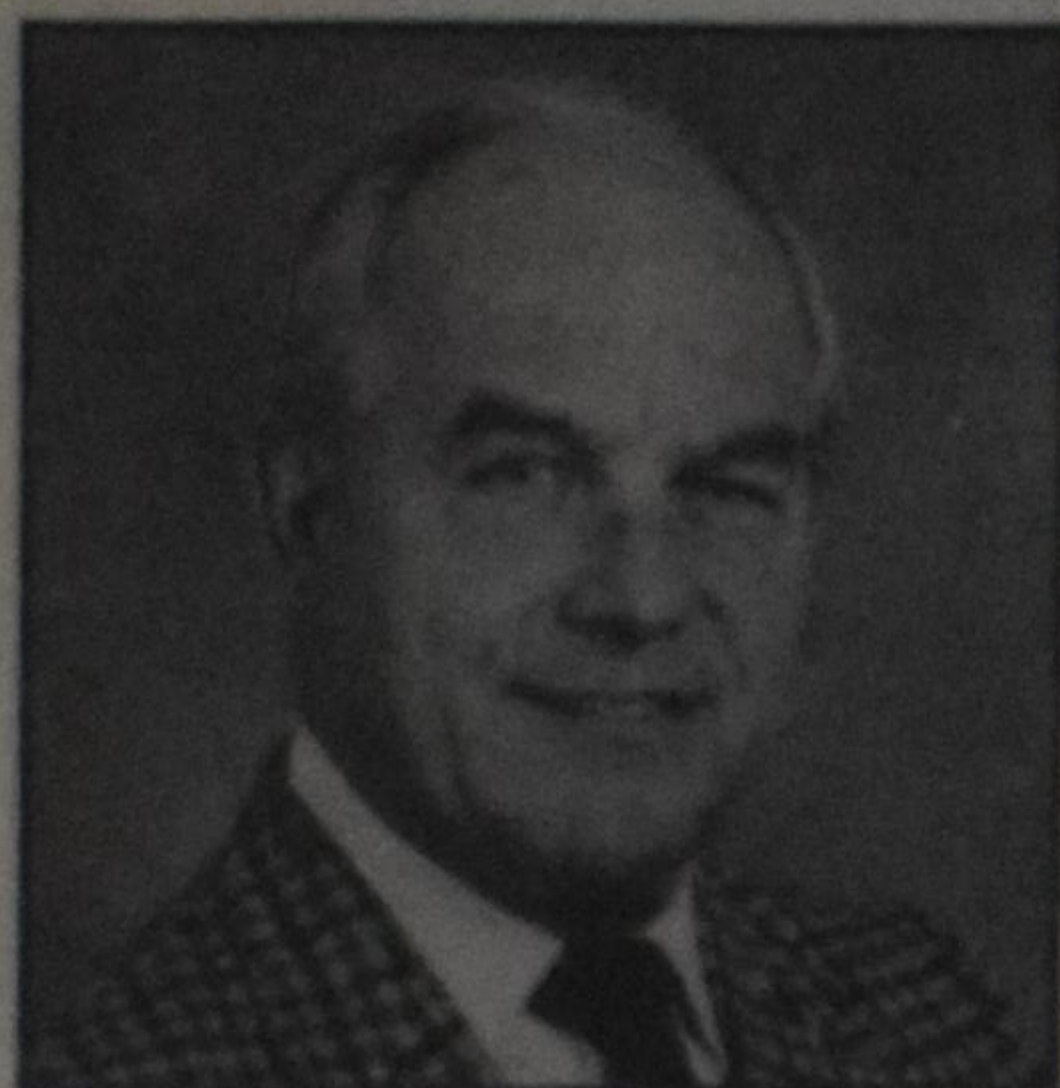


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Canadian Church Scene

Jacob Kuntz

Christians against Moslems?

Christian Week of February 5, 1991, gave editorial attention to what may be the results of the Gulf War. Aside from many other considerations and possibilities, what will this war do to the relationship between Christians and Moslems? That question is of utmost importance for all who are concerned about the mission of the church and the proclamation of the Gospel. We quote the following passages:

Virtually everyone who talks about the relationship of Christians to Muslims speaks about the difficulty they have of understanding one another. Relatively few have ever entered into intense debate or dialogue with the other. Those who have haven't always fared well.

The question which the war in the Gulf raises is whether it can be seen as something other than a war of Christians against Muslims. And if it is interpreted as something Christians have initiated against Muslims for all the justification they may feel about punishing Saddam Hussein's conduct — what will the longterm outcome be?

The events of this moment should move Christians to pray that God will overrule in the events happening in the Middle East. Followers of Christ are not at war with Muslims. They should take every opportunity to demonstrate that they care

about Arabs and Muslims here in Canada and in the Middle East.

They need to remind themselves too that the Muslim world is divided over the actions of Iraq. When the imam of Islam's holiest mosque, Sheik Abdul-Rahman Al-Saraysed, tells hundreds of thousands of worshippers in mecca to engage in a holy war to destroy Saddam, it is clear that the divisions within Islam run deep.

We have no idea what the outcome of this conflict will be. Christians must pray for...the safety of innocent people throughout the Middle East, and for the integrity of the Gospel among Muslims. God may have purposes with this conflict that we will only understand years from now. He is sovereign and he will be glorified by the events of these weeks too. But how he might do it, we cannot imagine now.

Educational justice

Under the title "Ontario needs a new educational justice," Catholic New Times of December 2, 1990, gave a strong defense for a new policy in Ontario whereby not only public and Roman Catholic schools will be funded by the government, but also other schools will receive government support. It is gratifying that also Roman Catholics see the injustice that is being done to the many parents who want a third option and long for an education "that corresponds to their conscience and their spiritual heritage." We can only hope that the new minister of education will listen to this plea for justice.

Once upon a time, Canada laboured under the official illusion that it was bicultural in the sense that it had only two tribes whose world vision should matter in public life. One tribe was Anglophone and more or less Protestant; the other was Francophone and mostly Catholic.

In these days of aboriginal rights, multiculturalism and expanding pluralism, we no longer cling to that delusion. There are, however, vestiges of the "two founding peoples" mentality in many of our constitutional instruments. And in some of our school systems.

Throughout Canada today, provincial authorities are re-thinking the vision of public

justice that should undergird their policies on education funding.

It is simply not fair that in Ontario only Roman Catholic parents get the support of the tax system as they try to provide for their children an alternative education that corresponds to their conscience and their spiritual heritage. Parents as parents, not parents as Catholics, have educational rights and responsibilities.

We agree with the insight of the Shapiro Report of 1985, which said (among other very interesting things) that "on moral grounds, limiting public support to Roman Catholic schools seems indefensible."

We agree with the expressed conviction of the Roman

Helping people to die?

Among the ethical issues Christians face today, one of the most difficult is the question: to what degree shall we make use of the medical means to prolong the life of a terminally ill person. Sometimes very serious decisions have to be made by people who are ill-equipped to make them. Does the church have to step in and give guidance to its members? The Anglican Church says yes and has appointed a committee to develop such guidelines. In the March issues of the Anglican Journal we read:

For the past 20 years there has been increasing concern about the ability of medical science — and the commitment of the medical profession — to prolong the lives of the terminally ill and to maintain life artificially.

It is an ability which is peculiar to our own time, and it involves us in making ethical decisions for which we have established no precedents.

Ironically, the sophisticated health care system which has found cures for so many life-threatening illnesses has made

dying a process to be feared. A mercifully quick death is something we all desire and we envy those who achieve it.

Diseases such as AIDS and Alzheimer, which kill by inches, give the word "suffer" new meaning and raise questions about the prolonging of life and the ending of it.

In this climate of concern, National Executive Council has asked the church's doctrine and worship committee to develop theological guidelines which can be used by the state, by medical professionals and

by families.

The guidelines will focus on the use of extraordinary measures to prolong life when those measures may diminish the quality of life.

Medical technology continues to advance at an ever-increasing rate, far outstripping the knowledge and understanding of most lay people. Yet the medical and legal professions are ill-equipped and often unwilling to give guidance on the ethical issues arising from these advances.

Controversy about Jesus

The cover story in the United Church Observer of March '91 deals with Jesus' question: Who do you say I am?

Peter's answer to that question should be sufficient once and for all: You are the Christ, the Son of the living God. However, The Observer has asked some 30 people to give their answer to that question. The answers vary from: "He is Son of God, God of God, Light of Light" to "Jesus was a nice man in history." The article begins with the following remarks:

Welcome to the United Church's next big controversy. "Who do you say that I am?" is the fundamental question for Christians. The answer affects how we live, worship, evangelize, do mission. In the past it has been used to justify our sins against women, Jews and Native schoolchildren. In the future it is crucial to what we say to neighbours of other faiths.

There is a perception that the United Church's answer to that question is changing. Seven of its 13 Conferences forwarded petitions to the last General Council which in varying ways echoed Mary's lament: They have taken away my Lord and I

do not know where they have laid him."

Council responded with what might be thought unnecessary in a Christian church: a resounding vote of confidence in Jesus. It affirmed Jesus Christ as the cornerstone of the church and the intent to "be faithful to the historic and living truths of the Christian faith."

That is the first thing to say: that Jesus Christ is alive and well in the United Church. The second is that we want freedom — within "essential agreement" — to interpret those historic truths.

The third is that it is true that many Protestant theologians

are suggesting new ways of reading the biblical record which do re-interpret the historic truths. For them, the shift is not only truer to the Bible but essential to rescue Jesus from becoming an irrelevant historical curiosity. But for others, any shift in the orthodox interpretation cuts off their faith at its very root.

A major report on our relationships with other world faiths, coming to the next General Council, is sure to raise more debate over what we say about Jesus. It is an issue that we need to wrestle with together. But this is not an easy time for dialogue on something so fundamental.

Fools

The Anglican Journal of March '91 informs us about a fellowship, not of joyful Christians but of merry Christians. The members are of the opinion that followers of Christ do not laugh enough in this world. They should express their joy in more humorous ways. This is the news item as we found it (coming from Kalamazoo, Mich.) showing how far the "foolishness" of "fools" goes:

If the Fellowship of Merry Christians (FMC) has its way, churches everywhere will laugh their way through the month of April.

Noting that this year Easter Monday falls on April Fools' Day, the non-denominational FMC is encouraging church groups to designate April as Holy Humor Month.

It is urging churches to celebrate the day God played a

joke on Satan by raising Jesus from the dead.

FMC notes that there is an old Christian tradition of celebrating Easter Monday as a "day of joy and laughter," and that St. Paul once called the apostles "fools for Christ's sake."

FMC, whose membership totals more than 10,000, began five years ago.

Members receive the

bimonthly newsletter, "The Joyful Noiseletter," and become part of a book club featuring humour and cartoon books, audio cassettes and greeting cards and posters of Jesus with various joyful expressions.

Rev. Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.

Catholic bishops of Ontario, who said in their 1989 pastoral letter This Moment of Promise: "Our commitment to the best education for all students impels us to respect and support the wishes of parents in other faith communities for religious education in the public school system or for an

alternative schooling which will reflect their values and beliefs. The primacy of parental rights in education is a value which should be realized not only by Catholic parents but also by others."

The new Minister of Education will serve Ontario's human future well if she listens

carefully to groups like the Ontario Multi-Faith Group for Equity in Education. For the sake of justice, and for the sake of cultural depth in this time of alienating pragmatism, we need Ontario to support the educational rights of all parents.

Environment

Recycling wood: Don't bury it or burn it; build yourself a house

Marian Van Til, with files from *Audubon*

MOBILE, Ala. — There is no such thing as "dead wood" in John H. "Bubba" Jones' eyes, unless it be of the human variety. To prove his point, the retired master carpenter, builder of wooden boats and director of Inspection Services in Mobile, Ala. waged — and won — a fight to change his county's building code which required the use of only new, grade-stamped wood in house construction. He's now working to get the Southern Building Code Congress International to approve the use of old wood in building new one- and two-family homes and in repairing existing residences. Eventually he wants to see a cross-country change.

Jones says emphatically that wood formerly used in home building is superior to most lumber now used. "Generally you'll find that the material salvaged in demolition comes

from an era when dense, clear lumber was readily available," he explains. "I take a couple of building studs with me to meetings and hold them up. One of them is a real two-by-four, many years old, but solid heartwood. The other is bought new, a raggedy piece of wood, its dimensions shaved a bit, with those little white specks of dry rot that show it lay around too long on the forest floor. And I hold that one up and tell the audience, 'This is the one the law says you've got to use!'"

'An awful lot of trees'

When older buildings are torn down, much wood that's left is in good shape. The thought of throwing away so much usable lumber makes Jones shudder. "In a 10-year period we tore down about 6,000 houses here to make way for highways and urban renewal," he says. "There's maybe 5,000 board feet of

lumber in the average house, so we're talking about 30 million board feet we just tossed into landfills. That's an awful lot of trees!"

Jones points out that the American Society of Testing and Materials substantiates his claims about old lumber. "It says that strength tests of old timbers from a number of sources show that wood doesn't deteriorate in strength or stiffness for a hundred years or more. We can give old lumber the same working values as those for new lumber of the same species and grade."

One of the groups that is happily backing Jones' fight for old wood is Habitat for Humanity, a volunteer, non-profit group begun by Christians to renovate and sometimes build new homes for the poor. (Former U.S. President Jimmy Carter is a member of the group and has built houses with them.)

Jones admits his efforts to

get the U.S. Congress to change building codes is going to be a tough fight, not the least because of special interest groups, including logging companies, and a fear of housing officials that they will be held liable for any structural defects in homes built with old lumber.

But Jones has collected much support for building code changes from engineers, architects and building inspectors. And in his national campaign, he's asking only that an "exception" be allowed for renewal of existing buildings, not new ones. The "exception" would read: "Salvaged or used lumber of nominal sizes that are free of decay, knot-holes,

notches, and termite damage that would affect quality and design of the member may be approved for use without a grade mark or certificate of inspection in the alterations, repair, and rehabilitations of existing buildings."

Jones is appalled at the amount of waste North American society generates. He points out that there is a finite number of trees and an equally finite amount of landfill space. Because wood is what he knows best, that's where he has begun his own recycling efforts. But those efforts already seem to be having an impact far beyond the life of just one man.

Scientists alarmed: 1990 warmest year on record

Marian Van Til

NEW YORK — In January, British and American scientists "dropped a grenade into the global warming debate," according to the National Audubon Society's Jon R. Luoma, when "they

simultaneously released data showing that 1990 had been the warmest year ever recorded."

NASA's Goddard Institute for Space Studies collected data from 2,000 sites which showed a worldwide average temperature of 59.8 degrees

Fahrenheit, the highest in the 140 years of gathering such information.

The British Meteorological Office "exactly corroborated the NASA study." Both showed an average warming of 0.9 degrees for the year. The previous record had been set only two years earlier in 1988, Luoma points out.

Disquieting

What is disquieting, according to many scientists, is that the 1990 record comes after a string of extraordinarily warm years. Since 1980, the world has suffered six of the seven warmest years on record.

Luoma notes that "skeptics in the scientific community continue to point out that temperatures always have and always will fluctuate, and that the new data is more likely statistical 'noise' than a real trend."

The Goddard Institute's James Hansen disagrees. His report on the collected data says: "In our opinion the case for a cause and effect relationship between global warming and the greenhouse effect is becoming harder to deny."

Rafe Pomerance of the World Resources Institute says the new evidence makes it time for politicians to "reverse the burden of proof." Global warming is indeed hard to conclusively prove. "But," he says, "this is more evidence that it is prudent to assume we're going to have global warming and that we should act accordingly."

10 tips for 'driving green'

Lyn St. James

1. Follow the manufacturer's recommended maintenance schedule for your car. This includes:

- * getting a regular tune-up to reduce emissions and carbon dioxide (CO₂);
- * replacing the air filter regularly to promote fuel economy (at today's prices, that will help YOU as much as it will help the environment);
- * using the right oil type to reduce engine sludging and help improve fuel economy;
- * changing your oil and filter as recommended by the manufacturer to reduce vehicle pollution;
- * inflating your tires to the right pressure to maximize tire life. This will also improve fuel economy.

2. Drive in a responsible manner.

Avoid "Jack rabbit" starts, prolonged periods of engine idling, and high speed. All of these waste fuel.

3. Do-it-yourselfers: don't dump it, recycle it.

Dispose of used oil and other fluids such as coolant, transmission and brake fluids at recycling centres.

4. Consolidate trips to save both time and money.

Try to plan your various errands so you can do several each time you take the car out. You'll like the amount of time it frees up for you.

5. Recycle your air-conditioning coolant.

When your air conditioner needs service, do your bit to minimize the release of ozone-eating CFCs into the environment: patronize a service facility equipped to recycle the system refrigerant.

6. Use gasoline with detergent additives.

Gasolines with these additives have been designed to keep your engine's fuel injectors clean. Ask your service attendant to tell you which fuel meets this requirement — and then, use it!

7. Use 5W30 motor oil if your owner's manual permits it.

If this oil is suitable for your engine and climate, your owner's guide will say so. Using 5W30 oil on a regular basis, instead of 10W40 and 20W40 oils, can provide a small economy in fuel.

8. Have fluid leaks repaired immediately.

Leaks of oil, power steering, cooling, brake or transmission fluids release unwanted pollutants into the atmosphere. Have them fixed immediately.

9. Use your air conditioner only when necessary.

Turning on your air conditioner can increase fuel consumption considerably.

10. Don't tamper with your car's emission control system.

This system, which included the catalytic converter, is the key to preventing combustion pollutants from escaping into the environment.

One further tip: If your vehicle was built before 1983, you should have it inspected annually at a certified garage to make sure that it meets modern emission standards.

Lyn St. James is a consultant to the Ford Motor Company's "Canadian Driver's News," a race car driver and author of *LSJ owner's manual for women*.

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Annual clean-up day at Calvary

No one knows the answer to the "why" questions. Why does God allow someone like Saddam Hussein to destroy the environment and cause thousands of people to be killed? We have no answer to that question. Why is it so hard for people to love a person who is different from them? Who knows? Why did it take so many centuries of human history to bring to the fore the lack of equality between social groups, races, sexes? And why are these problems not easily solved once they are confronted? Difficult to say. Why is it so hard to be successful and humble at the same time? Who really has the answer to all these questions?

Ah, you say, but we Christians have the answer. After all, Jesus is the answer. That's not what I had in mind when I said that we could bring our garbage to the cross. Jesus is not the answer to our questions. He was not the answer to the questions of the religious leaders of his day; we know that. He would often meet their question with a counter-question or counter-statement. Question: "Should we pay taxes to the Romans?" Answer: "Whose image is on the coin?"

So if you have a question, don't expect Jesus to answer it for you. More than likely, he will redirect your question, ignore it or make you look at the problem from a different angle. Sometimes he will even look down and write something in the sand, or he will tell you a parable and force you to draw your own conclusions.

Perfect obedience and perfect love meant that Jesus had to suffer and suffer bad. There was no clean, sanitary, aloof, hypothetical, academic or artistic way of overcoming evil. The ingredients of suffering included spit, flogging, thorns, blood, ridicule, injustice, hatred, humiliation, perjury, fatigue, betrayal, cross-bearing, nails, searing pain, loneliness, forsakenness, hell and finally, death.

A charcoal or pencil sketch of a soldier in a trench, wearing a helmet and goggles, aiming a submachine gun. A large, stylized cross is visible in the upper right corner, and a fallen soldier lies in the foreground. The drawing is signed 'J. H. BASTIA' in the bottom right corner.

Jesus became a physical, emotional, social and spiritual outcast. There wasn't anything left of him that was not rejected. There wasn't anyone in the whole world and nobody outside of the world, including God, who did not forsake him. Jesus took the full brunt of the negative mega-force called evil, and somehow, incomprehensibly, he overcame, he arose, and he lives.

Do you think it will be a little crowded at the foot of the cross this year? It could be. Enough evil has happened in the past 12 months. One might expect to see many Iraqis there. But then, chances are that many of them will not feel free to pull themselves out of a religion that

But ask yourself the question whether beneath the cross of Jesus, *you* fain would take your stand? I'm not asking whether you plan to go to church on Good Friday. That may or may not entail standing beneath the cross. But do you plan to bring your burdens to Calvary? If so, be prepared for a mysteriously comforting experience.

Easter features

‘Christ is risen indeed!’

The story behind three Easter hymns

Marian Van Til

Music is an integral part of Christian celebration, and congregational song is a vital aspect of that music. Nowhere is that perhaps more true than in churches in the Reformed and Mennonite traditions. And the Lutherans, while having a more structured liturgy which follows the seasons of the Church Year, also have a long and strong tradition of congregational song — one of Luther’s legacies to all of us.

For those of us whose church celebrations tend to climax at Christmas and Easter, music in general — and congregational singing in particular — plays an especially important role. Therefore, we felt our readers would be interested in knowing the story behind two Easter hymns which are “familiar favourites” and one which is probably little known or unknown to most Reformed Christians.

What becomes clear in even such a brief study as this is that the many branches of Christendom have contributed great texts and music to the body of Christian hymnody. And that body reminds us that all those who take the truths of these hymns seriously are indeed one in the Body of our risen Lord.

★ ★ ★

The Day of Resurrection

(Tune: LANCASHIRE)

This text comes to us from John of Damascus whose life spanned the 7th and 8th centuries A.D. John lived part of his life in a monastery in Jerusalem and was influential in shaping Orthodox church practices. This is one of a handful of Greek Orthodox hymns which have found their way into Protestant hymnody. In the Orthodox Church the hymn was an ode sung on Easter Eve (Easter Vigil) at midnight.

The translation from the Latin (slightly altered) with which we’re familiar was completed in the 19th century by John Mason Neale. Neale was in Athens one Easter and in his *Hymns of the Eastern Church* (1862) he describes an unforgettable scene which led to his fascination with Orthodox church music and his translation of this hymn:

At midnight he heard a vast multitude

shout “Christ is Risen,” followed by an intense silence. “At the same moment,” he goes on, “the oppressive darkness was succeeded by a blaze of light from thousands of tapers; bands of music struck up their gayest strains; the roll of the drum through the town, and further on the pealing of cannon announced far and near these ‘glad tidings of great joy,’ while from hill and plain, from the seashore and the far olive-grove, rocket after rocket ascending to the clear sky, answered back with their mute eloquence that Christ is risen indeed.”

The tune LANCASHIRE was first written by Henry Thomas Smart (1813-1879) for the text “From Greenland’s Icy Mountains” and was used in Blackburn, England, in 1835 at a music festival commemorating the 300th anniversary of the Reformation in England.

Ukrainian Easter Egg

colour-studded
piled high in delicate glassware
each egg perfection
a unique jewel

intricate tracery
of deep wide bands
crisscrossed with strings
of gold

some eggs chosen for their size
“biggest goose egg of the week, mister”
shell monstrously large
unbreakable even in
a workman’s hands

others so tiny
a hummingbird
must have been involved
in their fragile creation

scarlet and silver
royal blue, magenta
geometrical designs
each a visual joy

the pleasure they give
the twinge in every heart
to be so perfect
so delightful
so complete
so distinct from others

I too am a beautiful egg
perhaps with narrow bands of gold
flicker of emerald stripe
tiny diamonds whimsically splashed
across the red and blue.

Hammer of God

Please

Don’t fall on me.

Anne Hutten

Poetry

I, the Second Thomas

I, the second Thomas, because I doubted
more than the others and because I have followed
nevertheless, the master whom I loved,
whom in spite of all my doubt I have looked for,
let me touch my hand to your side, O Lord.

Allow me thus my faith to prove
and forgive me that I am so obstinate
for I know the need of my own heart.

Even when I know you are alive
beyond the suffering, the cross on which you died,
my love no longer seeks proof: my impiety
is drowned in the waves, the crescent sea of your grace.
Lord, I am caught like the fish
in the net you threw into Lake Galilee.

Yo, el Segundo Tomas, by Guatemalan poet Rafael Arevalo Martinez
Translated by Frank Sawyer

The Cross

Your cross is always an obstacle, Lord,
a stone against which we stub our toe.
No one eagerly accepts a sacrifice,
certainly not one with death in tow.

We would rather quickly walk past Golgotha
so that your voice will not be heard.
We gather our pride and our arrogance;
guilt is, after all, a miserable word.

Sometimes we dab at the cross with varnish;
touching it up with romantic technique.
Someone says, it’s all a fable anyhow;
another, an interesting piece, an antique.

Lord, we carry your cross as an amulet
while we reduce your work to dross,
while we never set foot on that ancient hill
and never bow down before your cross.

O Lord, let humanity know its sins again
for which you died on Calvary.
Maybe then we will see the sacrifice
you brought while hanging from the tree.

E. Ijskes-Kooyer, Dutch poet
Translated by Bert Witvoet

Upstairs in Rembrandt’s House

He sketched himself
a bystander
near the cross.

Several strokes of the pen
setting him on the stage
when the ultimate battle
was won

putting him in the picture
watching
as Jesus was taken down
from the cross.

He drew me into this sketch
in the dark house in Amsterdam
a bystander
moved to tears.

Linda Siebenga
Blackfalds, Alta.

*The day of resurrection! Earth, tell it out abroad;
The passover of gladness, the passover of God.
From death to life eternal, from sin's dominion free,
Our Christ hath brought us over with hymns of victory.*

*Let hearts be purged of evil, that we may see aright
The Lord in rays eternal of resurrection light;
And, list'ning to his accents, may hear, so calm and plain,
His own "All hail!" and hearing, may raise the victor strain.*

*Now let the heav'ns be joyful, let earth her song begin;
Let all the world keep triumph, and all that is therein;
Let all things, seen and unseen, their notes of gladness blend,
For Christ the Lord hath risen, our joy that hath no end.*

*Then praise we God the Father, and praise we Christ his Son,
With them the Holy Spirit, eternal Three in One;
Till all the ransomed number fall down before the throne,
And honour, pow'r, and glory ascribe to God alone!*

JESUS CHRIST, MY SURE DEFENSE

(Tune: JESU, MEINE ZUVERSICHT)

This classic German chorale from the Lutheran tradition seems to have as many translations or text alterations as there are hymnals. The original German text paired with the tune JESU, MEINE ZUVERSICHT, appeared in C. Runge's *Praxis pietatis melica* of 1653. It expressed the individual Christian's confession of faith, giving personal meaning to Christ's resurrection. This text was translated into English by Catherine Winkworth in 1863.

Another very similar text known with this tune is usually attributed to Christian Gellert (1715-1769). Some sources attribute this text to Louise Henrietta, the Dutch-born wife of Elector Friedrich Wilhelm of Brandenburg. It was translated into English by Frances Cox (1812-97) as "Jesus Lives! Thy Terror's Now [can, O

death, no more appal us]." Current Lutheran practice uses an altered Cox translation entitled "Jesus Lives! The Victory's Won." The Christian Reformed Church's *Psalter Hymnal* uses Calvin Seerveld's new translation of this text, changing it to a communal rather than personal confession: "Jesus Lives, and So Do We" (no. 309).

The tune was likely written by Johann Cruger, known for many German chorals including NUN DANKET ALLE GOTT ("Now Thank We All Our God").

The text below is the current Lutheran version. In modern English, it reflects the often hard, short life of an individual 17th century German Christian. It is more an expression of personal piety and devotion than of public worship.

*Jesus lives! The vict'ry's won! Death no longer can appall me;
Jesus lives! Death's reign is done! From the grave will Christ recall me.
Brighter scenes will then commence; this shall be my confidence.*

*Jesus lives! To him the throne there above all things is given.
I shall go where he is gone, live and reign with him in heaven.
God is faithful; doubtings, hence! This shall be my confidence.*

*Jesus lives! For me he died, hence will I, to Jesus living,
Pure in heart and act abide, praise to him and glory giving.
All I need God will dispense; this shall be my confidence.*

*Jesus lives! And I am sure neither life nor death shall sever
Me from him. I shall endure in his love, through death, forever.
God will be my sure defense; this shall be my confidence.*

*Jesus lives! And now is death but the gate of life immortal;
This shall calm my trembling breath when I pass its gloomy portal.
Faith shall cry, as fails each sense: Jesus is my confidence.*

Christ the Lord is Risen Today!

(Tune: EASTER HYMN or LLANFAIR)

One of the most famous and best-loved of all Easter hymns is "Christ the Lord is Risen Today." The text's author, prolific Methodist hymnwriter Charles Wesley (1707-1788), had titled the piece "Hymn for Easter Day." Wesley adapted the text from an anonymous Latin one about Christ's resurrection (*Surrexit Christus hodie*). Its one-word *alleluia* refrain at the end of each line is the Latin form of the Hebrew *hallelujah*, but by now we think of "alleluia" as an English word.

Wesley's hymn is an example of a special hymn which was accepted as "supplementary" to the metrical psalms in an era when only such psalms were allowed to be sung in worship services. On occasions when no specific psalm was "suitable," such supplementary hymns were allowed.

Wesley's text has come to be associated with either of two tunes, depending on which church tradition is yours. Reformed and Mennonite churches (and various other churches) associate this text with the tune EASTER HYMN, an anonymous tune which had been paired with the above-mentioned anonymous Latin text.

The tune first appeared in a 1708 collection of 31 hymn texts and 25 tunes

called *Lyra Davidica*. It appeared in its present form in John Arnold's *Compleat Psalmodist* in 1749. The exuberant tune was said to be a reaction against the "severe psalmody" of the Puritans, according to some critics. (The Puritans had already metricized and "smoothed out" the jaunty rhythms of the Genevan psalm tunes, leaving tunes whose rhythms were unstintingly even — and dull.)

The other tune associated with this text is LLANFAIR, composed by Robert Williams (c. 1781-1821) in the early 19th century. This tune appears in Anglican, Lutheran and Catholic hymnals, among others, often along with EASTER HYMN and sometimes with a slightly different text. From hymnal to hymnal, minor variations in, and alterations to, Wesley's text appear.

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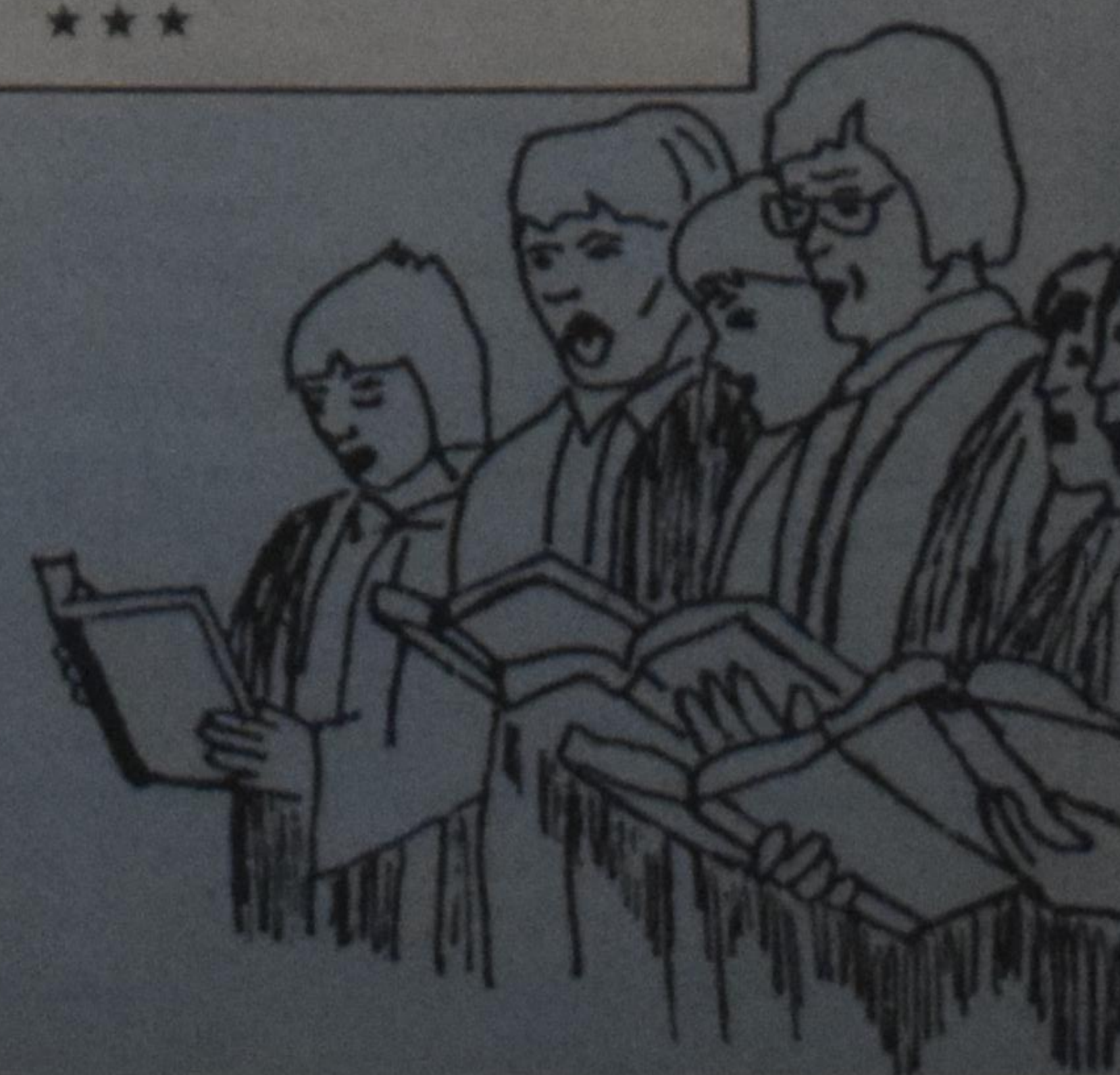
*Christ the Lord is risen today! Alleluia!
All creation join to say: Alleluia!
Raise your joys and triumphs high; Alleluia!
Sing, O heavens, and earth, reply: Alleluia!*

*Love's redeeming work is done, Alleluia!
Fought the fight, the battle won; Alleluia!
Death in vain forbids him rise; Alleluia!
Christ has opened paradise. Alleluia!*

*Lives again our glorious King; Alleluia!
Where, O death, is now your sting? Alleluia!
Once he died our souls to save; Alleluia!
Where your victory, O grave? Alleluia!*

*Soar we now where Christ has led, Alleluia!
Following our exalted Head; Alleluia!
Made like him, like him we rise; Alleluia!
Ours the cross, the grave, the skies. Alleluia!*

*Hail the Lord of earth and heaven! Alleluia!
Praise to you by both be given: Alleluia!
Risen Christ, triumphant now; Alleluia!
Every knee to you shall bow. Alleluia!*



Easter feature

Readers share what the Easter story means to them

Gethsemane

Then he came to his disciples and said to them, "Are you still resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners." Matthew 26:45.

Nowhere in the Bible do we encounter so much suffering and human weaknesses, individually as well as collectively, as we do in the story of Gethsemane. Here we see our Lord and Saviour during his most difficult time, forsaken and betrayed by his loved ones.

Not being able to stay awake even one hour, perhaps not even fully realizing the importance of this moment which still reverberates through the spiritual kingdoms of this universe, his disciples fell asleep.

A few small acts: his loved ones falling asleep; being betrayed by one of them; being deserted by all of them.

How could the disciples do this to our Lord? What evil force was at work to accomplish this? Were those disciples really as good as we think them to be?

Last night in bed I talked to God and thanked him for all his blessings we had received that day. I thanked him for this couple that celebrated their 50th wedding anniversary, and for the two good worship services we had on this Sunday and for.... Then my mind must have wandered off and I fell asleep.

Do you think it reminded my Lord of his disciples?

Today I had an excellent opportunity to witness for my Lord...and failed. Did I betray my Lord today?

Right now I pray: "Dear Lord, let me never desert you." Now I know the meaning of Good Friday. "Lord, thank you for Easter."

Gert Vander Meulen
Independent businessman
Richmond, British Columbia

Jesus faces Pilate

Pilate said to them, "What then shall I do with Jesus who is called Christ?" They all said to him, "Let him be crucified!" Matthew 27:22.

Whenever I read about the time when Jesus came before Pilate, I find myself trying to figure out why Pilate acted the way he did.

Pilate seemed like a kind man but he valued his position as governor more than an innocent man's life. Pilate must have believed that there was a God because when his wife told him about her dream he became convinced of Jesus' innocence.

Pilate didn't want God or God's governing authority to

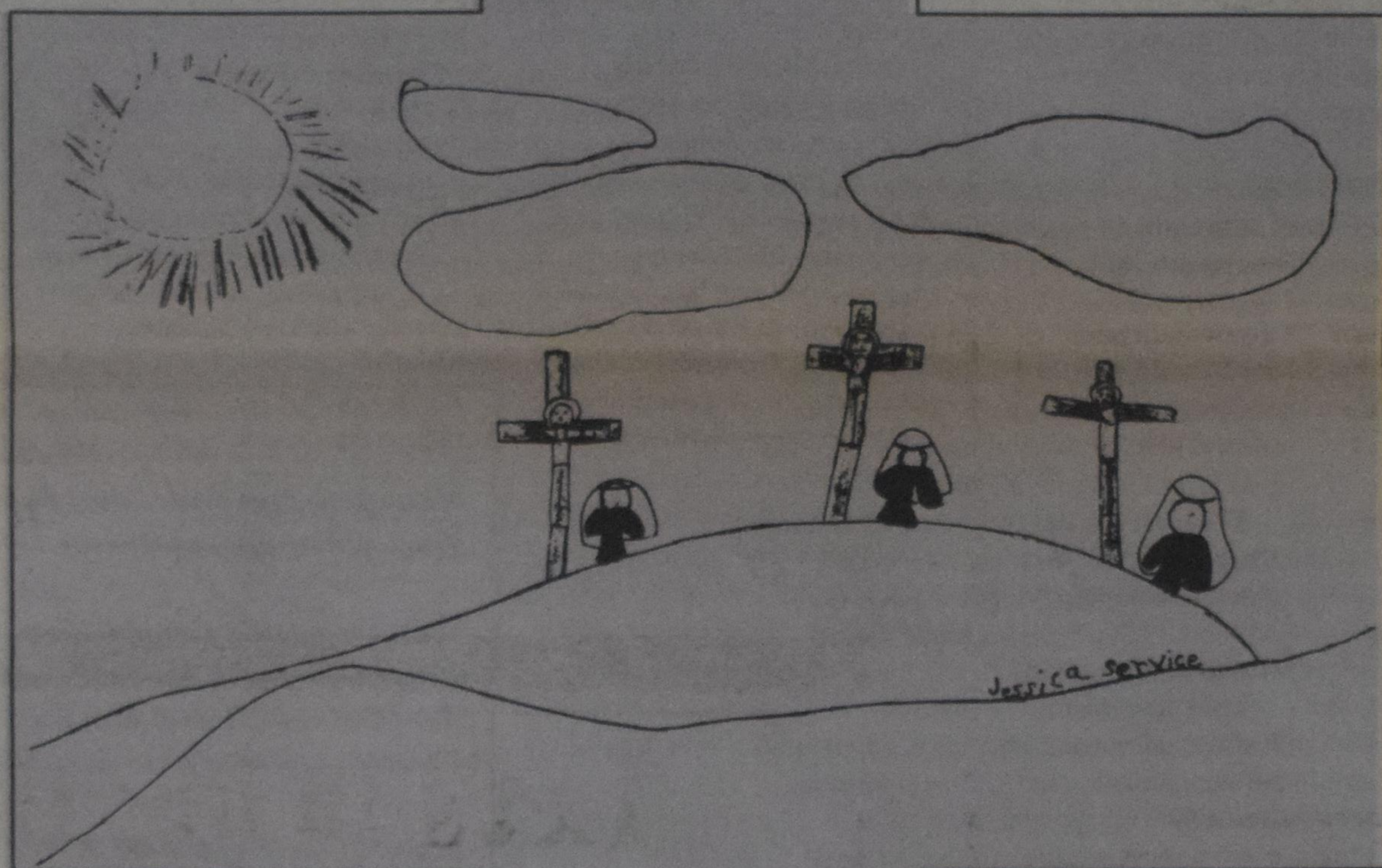
destroy his authoritative position. He also wanted to give the people what they wanted but he didn't want to be personally involved. He brought out a notorious prisoner named Barabbas and gave the people the choice to either free Barabbas or Jesus.

When the people chose Jesus, Pilate washed his hands of the whole thing. He had acknowledged that Jesus was the Christ earlier; yet he didn't use his authority to save Jesus.

Alida Apon
Grade 10 student
Edmonton, Alberta

Jesus faces the Sanhedrin

Now the chief priests, the elders, and all the council sought false testimony against Jesus to put him to death.... Matthew 26:59.



Jesus dies on the cross

Jesus, when he had cried out again with a loud voice, yielded up his spirit. Matthew 27:50.

Midnight Shift: Friday Assignment: Riot at Courthouse Reporter and Cameraman dispatched 2 a.m.

"Why is it everyone gets riled up in the early morning hours? The church crowd to boot. Hey, recognize the accused? We covered that disturbance earlier this week when he came to town. He sure knows how to get a crowd worked up. I can barely hear myself think. I better find out what's going on."

"Excuse me, sir, what's the problem?"

"The temple leaders want this guy destroyed. They're not saying it outright, but the Nazarene is cramping their style. Have you heard any of his lectures? He's got quite a following."

"Is he the one they've been calling the miracle worker? We've done a number of exclusive reports after people came to us claiming to be healed. You know, the lepers."

"The same."

"What are the facts so far?"

"None, and I've been here a couple of hours."

"Shhh, he has to answer Caiaphas now."

"Tell us if you are the Christ, the Son of God?"

"Yes, it is as you say...."

"Good morning. This is your eight o'clock update."

A Nazarene has been sentenced to death by the church. The sentence came after Jesus claimed to be the Son of God. There was no other evidence presented at the overnight trial. He'll be nailed to the cross later today."

Diane Tenwolde
Television news reporter
Belleville, Ontario

"What they did to Jesus when they nailed his hands and feet to the cross was gross. It's a pretty sad story, but it has a happy ending because he did it to forgive us. This is the first time I have really thought about it."

Jessica Service
Grade 2 Student
Millgrove, Ontario

Jesus is buried

And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his new tomb which he had hewn out of the rock.... Matthew 27:59,60.

Joseph of Arimathea reminds me of some people in our church and in our school community who give so selflessly because they are followers of Jesus Christ.

Joseph was ready to help when the need arose. As a disciple of Jesus he was surely filled with grief and disappointment at Christ's

crucifixion. Yet he was aware of the needs on that day and he made it his business to meet them.

First he bought linen. Then he boldly approached Pilate for permission to bury Jesus. He did this even though as a prominent member of the Jewish Council (Mark 15:43) he feared the Jewish authorities who disapproved of Jews who followed Christ (John 19:38). He did it while the other disciples hid behind closed doors.

Next he enlisted the help of Nicodemus, another fearful disciple, to help carry Christ's body to Joseph's own nearby tomb (John 19:39), a tomb which Joseph graciously made available for Jesus. The Bible says that he then did the unenviable work of wrapping Christ's corpse in the linen

cloth, perhaps after first washing off the dirt and blood.

Finally, he rolled a boulder in front of the tomb. This would have served as a kind of protection for the body. This final task may have been difficult for Joseph. After all, a man whose tomb is dug and ready for a body is probably advanced in years and perhaps failing in health.

The grieving women who sat by the tomb must have been relieved to see their Lord buried with such care. Likewise, the hiding disciples were surely relieved to hear of Joseph's efforts for Jesus.

Judging by his actions of Good Friday it seems that Joseph had been strongly moved by his meeting with Jesus. Judging by their actions today, it seems that some in the church have been strongly moved by their meeting with Jesus.

Eve Mazereeuw
Elementary school teacher
Sarnia, Ontario

He is risen

But the angel answered and said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. He is not here; for he is risen, as he said. Matthew 28:5,6.

Pretty soon we'll celebrate Easter. The word itself has a joyful ring to it, especially when we think of the sad stories that precede the Easter tidings!

It's almost like Spring after Winter.

How often did you celebrate Christmas, Easter, Ascension Day and Pentecost?

Maybe you are still young or middle-aged, or like I am, older — a senior.

The question we have to answer is: "What does this part of Matthew 28 tell us? What, if any, emotions does it cause to well up in your heart?"

This is a good question. We say, "Time flies," and indeed it looks like that. And we fly along with it. Believe me, even seniors do.

So what does Easter and its message do for me? Am I like the women in the story? Yes, I think so. I walk along my road thinking about the stone that's not rolled away and who can and will roll it away.

The small and great rocks that loom up in the future block my view.

But then there's Easter! I think about the angels who played their role again just like Christmas. "Good Tidings. The stone is rolled away. He is not here. He is risen." The difficult work is finished, the debt is paid.

Jesus my dear Lord and Saviour sets his footsteps on the way to glorification. He is free and I am glad for him. I am glad for me and for all who through faith now belong to him!

I might have to go the way of death and so also may my dear ones, my friends and fellow tenants. But death does not have the last word! Christ has won the victory! His resurrection is a guarantee that I'll rise! Here and now, I am already raised up to new life — it will be perfect.

What does Easter mean to me? "I know I have a risen Saviour." There's a song of praise in my heart, a song of thanksgiving. Thanks to God for his unspeakable gift! It's a gift for you too. Take time to think about it.

Fenna Groen
Senior citizen
Holland Christian Homes
Brampton, Ontario

Arts

Ministry of Culture and Communications presents workplace exhibit by six black artists

TORONTO — A showing of works by black artists opened last month in the offices of Ontario Minister of Culture and Communications Rosario Marchese. The exhibit, titled *Affinity* is presented by the ministry and the Canadian Artist Network: Black Artists in Action.

"I am honoured to have the work of six fine artists exhibited in my ministry offices for the next two months," says Marchese. "By bringing art into the workplace and other non-traditional venues, and by broadening support for artists from all racial, cultural and linguistic backgrounds, we are

increasing access to art, both for the artists and the community."

Affinity features the work of Grace Channer, Tim Whiten, June Clark-Greenberg, David Alexander, Khadejha and Nkiru Nzegwu/Keeru Uwechia. The curator is Chloe Onari of the Canadian Artist Network: Black Artists in Action.

"The exhibit is a small start in getting the message out to artists from all communities that this government wants to hear from them," Marchese says.

"The opening of *Affinity* marks the end of this year's

Ontario Black History Month and the beginning of a time when the black culture is recognized as part of the ongoing cultural life of the province," he continues.

The exhibit is open to the public, by appointment only, on Friday afternoons, from 2 p.m. to 5 p.m. Interested viewers can reserve by calling Diane Colautti at (416) 965-8098. The exhibit continues until April 26, 1991, at the Ministry of Culture and Communications, 77 Bloor Street West, Toronto.



John Valk

An easy target

Do Christianity and the institutional church bear a responsibility for the disappearance of God from the lives of many people? Such a question seems preposterous. But I have heard it, on the university campus, no less. It is argued that the church, in particular, clings to a strict set of doctrines, morals and values which are not to be questioned, and that it discriminates against women and homosexuals.

Some too easily equate Christianity with its institutional expressions. Christianity, as I understand it, is the teachings of Christ as they are recorded in the Scriptures and as they have come down to us through history. It is difficult to see how these teachings would drive people away from God. If more people would study them more intimately, the very opposite would happen.

The church, on the other hand, is an organized body of people who seek to give expression to their faith and have it enlivened by the Spirit of Christ. It is composed of people who love, share, have compassion and wisdom, as well as those who hate, steal and make eccentric pronouncements.

Church challenges complacency

Are people driven away because the church has shortcomings? I doubt it. Many simply leave. They return only for the rites of passage: baptism, marriage and funerals — an indispensable form of "life insurance?" Why do many not consult the church apart from these occasions? Could it be that some of them are not interested because they are spiritually lazy, are enticed by other interests, or like to live "free" and unrestricted?

The church frequently (though not always) challenges this complacency. And it generally says things about our lifestyles, our relationships and our work that make us a little uneasy. Mostly we would rather not hear that.

Christianity and its churches do not, for the most part, have rigid rules and legalistic morals and values. They do, however, abide by certain norms and principles — which challenge us to seek our full humanity. That entails acknowledging basic human rights, which in turn are to be balanced with responsibilities, care and concern for others — in society, in the workplace, in school and in relationships. Seeing all of this as restrictive says quite a lot about one's own lifestyle and perspective.

The church has definitely discriminated against women. But then, so has business, the university, sports clubs — in general, our entire society. The church is improving its record in this area, albeit ever so slowly in some cases. However, it has never portrayed women as *objects* of lust and desire. In fact, it has always spoken strongly against this. That cannot be said for present-day pornography, the advertising industry, or certain glossy magazines, all of which continue their sexist portrayal of women under the guise of free speech and the right to make a profit.

Christians aren't perfect

The teachings of Christianity have always advocated love and concern for others. Christ, if you remember, refused to allow anyone to stone the woman "caught in adultery." We are called to love all people: heterosexuals and homosexuals. That does not mean, however, that the church is to accept as normal, proper and moral all forms of behaviour, be that homosexual or heterosexual.

It is my guess that many who criticize the institutional expression of Christianity have not darkened the doors of a church for some time, are quite unfamiliar with the teachings of the church (including its social pronouncements), listen to only one side of the story and use hear-say and the media for their sources of information.

John Valk is the Christian Reformed chaplain at the University of New Brunswick, Fredericton.

Christian TV production course offered

TORONTO (CCC) — Anyone who has had the urge to find out what really goes on behind the sets in television production, or anyone who just wants to make better home videos, will have a chance to try their hand at television production this spring using cameras, lights and sound equipment.

A 40-hour crash course in television production on five consecutive Saturdays beginning April 20 at Canada Christian College will cover all the basics. These will include an overview of equipment, audio, video, editing, directing and producing.

The course will be taught by Zack Davidson,

producer/director with the 100 Huntley Street TV Studio in Toronto and instructor at the Crossroads Christian Communications Academy (CCCA) in Vienna, Austria. It will be geared to Christian television ministry and will be presented from a Christian perspective.

According to Mr. Davidson, anyone desiring an overview of Christian television production before deciding to enter more formal training would also benefit.

Says Davidson, "I find people want a television production course but can't afford the cost or time to attend a communications school." He

expects the class to fill up quickly. Zack Davidson has over 13 years of experience in television production and teaching.

Canada Christian College is located at 455 Huron Street, Toronto, near the St. George subway station. Additional course and registration information can be obtained through Mr. Davidson at (416) 836-5655 after 6:00 p.m. weeknights.

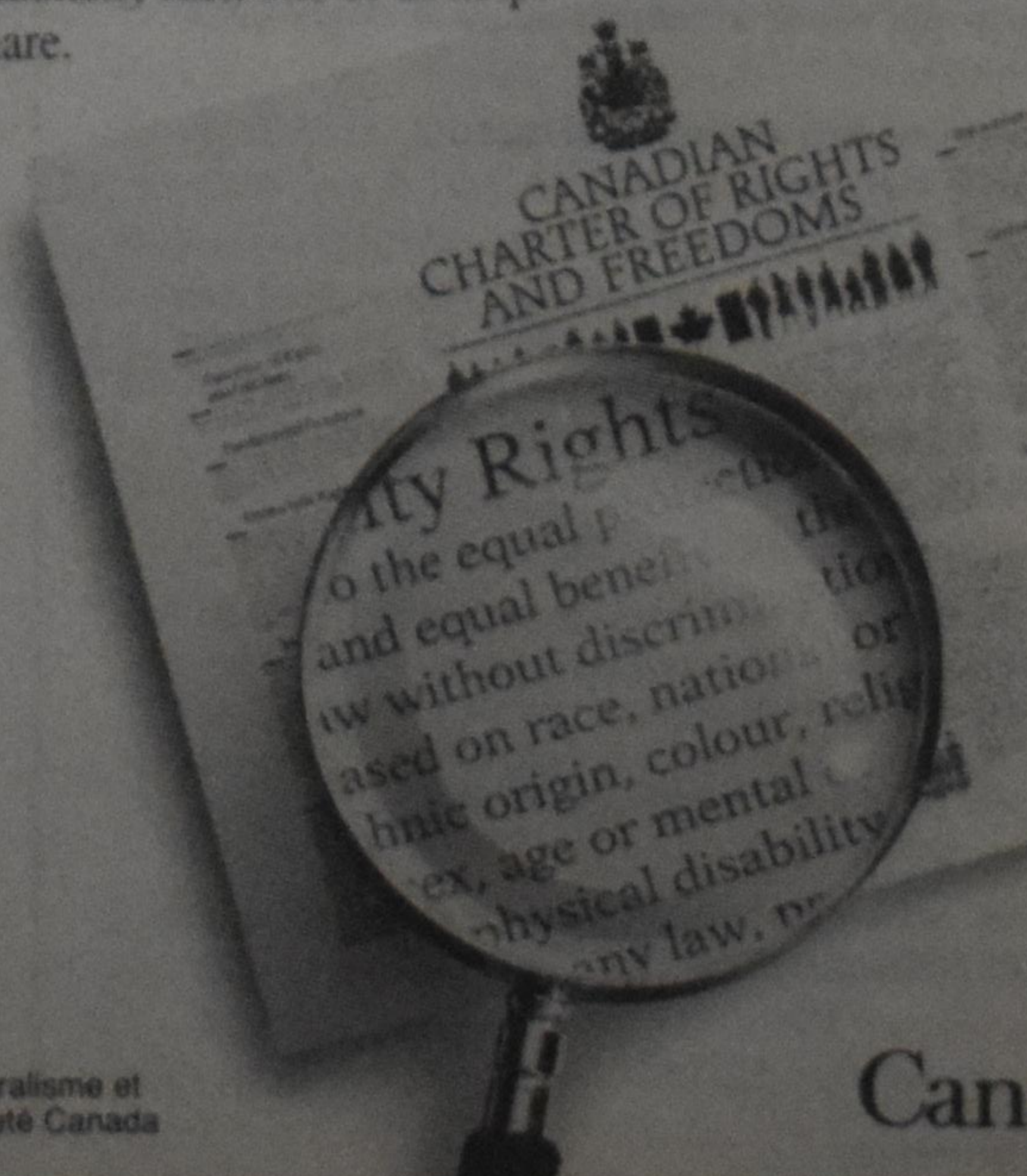
Let's bring these words to life

Our Charter of Rights and Freedoms guarantees equal rights for Canadians of all origins and beliefs.

But it is up to us to give meaning to these words... to renew the commitment to equality and mutual respect for all Canadians in our everyday lives... in our homes, schools and places of work.

When we reach out to our fellow Canadians, each one of us helps ensure respect for the rights we all share.

WE CAN MAKE A DIFFERENCE!



Multiculturalism and
Citizenship Canada

Multiculturalisme et
Citoyenneté Canada

Canada

For the time being...



Convert them to Calvinism

Adrian Peetoom

Because of my work I get into conversation with a lot of strangers. Most of them I'll never meet again, and what we talk about is soon forgotten. But once in a while the memory of such an otherwise fairly casual meeting keeps worming its way into my consciousness. Clearly something in it had been important, had found a "hook," so to speak. This column is about one of those.

Ann is a teacher and professor from Gotenborg, Sweden, and I met her in New York, where both she and I were observing visitors in an elementary school. We spent time together in a kindergarten and watched (and took part in) a literature discussion by a group of lively and articulate Grade 5-6 students. In between planned parts of the program, we waited in various places and had time to talk together.

Of course we swapped

professional backgrounds, but soon enough we also exchanged parts of our personal histories. Her husband and one (of two) daughters had accompanied her on this professional development trip, and the three of them used the two-week stay to also explore New York City.

"So what does your husband do?" I asked.

"He's a sociologist."

Actually, today he is making contact with some sociologists at Columbia University. He has a research contract with Volvo in Sweden. The company is suffering a great deal of worker absenteeism, and that impairs efficiency. Volvo has asked him to find out the reasons and make recommendations that will improve worker happiness and efficiency."

Improving 'productivity'

A bit of silence followed her observations, for clearly this was a very new topic and one

needs to get different parts of the brain in action to make some sort of reasonable response. Happily, my brain didn't let me down.

"I think I know what I would advise," I told her, keeping as straight a face as I could. Her face broke into a Swedish smile of expectation, encouraging me to go on. "I think I would import some Calvinist preachers and convert the whole work force to Calvinism. I'm not saying they would be more happy, but productivity sure would improve."

For a moment she scanned my face before she felt sure I was joking, and could laugh at this bit of impudence. She told the story to some teachers later that day, and to her family that night, no doubt about it.

But the longer I think about the "joke," the more it stops being funny. The truth of it is bitter. I too often taste the gall of it. Most of the Calvinists I know are not happy, and don't seem to want to be very much. Most of the Calvinists I know also work hard, as a group harder than most I know. The Chatham evidence is all around, to the point that I regularly hear "successful" and hardworking men dismiss despair caused by unemploy-

ment (high here at the moment) as a product of "laziness" on the part of the unemployed. You know the expression: "Anyone who wants to work can find work." It isn't true, as anyone who cares to look will know; but it sure looks that way to these successful men.

Are we happy?

I'm a workaholic myself, or close to it. I once said that to a Christian counsellor and he suggested I make an appointment for a consultation.

"Sounds like a good idea," I said, "but I can't do it for about three weeks." He roared with laughter and because of him, so did I. It wasn't funny, really.

We Dutch-Canadian Ortho-

dox-Calvinists have made a place for ourselves in Canada and we are respected for what we have built and accomplished. So why is there so much fighting among us? And why don't we look happy, act happy, relax happy, talk happy? Has our identity become an idol? Do we worship our self-image? Is "God's blessings" a throwaway line that hides our own dirt from ourselves? That's what I've been wondering about ever since my conversation with Ann.

Adrian Peetoom wonders sometimes if Calvinism is all it's cracked up to be.

Help Wanted

ebenezer home

a vibrant Christian community senior citizens' home, with 75 tenants and plans for expansion, situated in the beautiful Fraser Valley, is looking for an

ADMINISTRATOR

EFFECTIVE July 1, 1991

Requirements are:

- a personal commitment to Jesus Christ
- knowledge of the Dutch language
- background in accounting
- experience in personal and intermediate care
- communication and interaction with tenants is very important.

Remuneration will be in accordance with qualifications. Please send your resume, with a short statement of your Christian perspectives of a senior citizens' home, before **May 15, 1991**, to:

Mrs. Anne DeGraaf, secretary
37088 Dawson Road, R.R. 4
Abbotsford, BC V2S 4N4

Phone: (604) 850-0816, president
(604) 852-5868, secretary
Fax: (604) 854-3932

Public Meeting

Municipal Conflict of Interest Consultation Committee

We want to hear your views to help us improve municipal conflict of interest laws.

Public meetings of a government-appointed consultation committee will be held across the province. The committee will consider all aspects of this subject, including such questions as:

- does the current legislation adequately determine when a conflict exists?
- should the Municipal Conflict of Interest Act extend to local government employees?
- should conflict rules extend to gifts and benefits received because of position or office?
- should local politicians be required to disclose significant assets and interests which may create conflicts?
- do the current rules deal adequately with elected officials undertaking additional paid activities?

If you would like to make a presentation, please call the toll-free number listed below to book the time. An advance copy of any material you intend to present would be appreciated. Please send it to:

Municipal Government Structure Branch
11th Floor, 777 Bay Street
Toronto, Ontario M5G 2E5

Written submissions will also be welcome. Please send them to the above address before May 31, 1991. All presentations and submissions may be made in either English or French. All submissions to the committee will be considered public information.

Discussion paper

You can get a copy of a discussion paper on this topic (in English or French only), prepared last year by the Ministry of Municipal Affairs or the committee's terms of reference, by calling us. Copies for reading are available in the office of your municipal clerk or at the main branch of your local library system.

Contact us for information or materials by phoning toll-free (in English only): 1-800-668-0230



Ministry of
Municipal
Affairs
Ontario

Public Meeting Schedule

Municipality: Mississauga	Date: Tues., Apr. 2
Dufferin-Peel S.S. Board, 40 Matheson Blvd. West	
Municipality: Windsor	Date: Tues., Apr. 2
Windsor Public Library, 850 Ouellette Ave.	
Municipality: Thorold	Date: Wed., Apr. 3
Niagara Regional Municipal Offices, 2201 St. David's Rd.	
Municipality: London	Date: Wed., Apr. 3
Best Western Lamplighter Inn, 591 Wellington Rd.	
Municipality: Toronto	Date: Thurs., Apr. 4
Toronto Board of Education Auditorium, 155 College St.	
Municipality: Ottawa	Date: Tues., Apr. 9
Ottawa-Carleton Regional Municipal Offices, 111 Lisgar St.	
Municipality: Oshawa	Date: Tues., Apr. 9
Oshawa Municipal Offices, 50 Centre St. South	
Municipality: Cornwall	Date: Wed., Apr. 10
St. Lawrence's Theatre, Windmill Point, Belmont St.	
Municipality: Hamilton	Date: Wed., Apr. 10
St. Mary's High School Auditorium, 1400 Main St. West	
Municipality: Peterborough	Date: Tues., Apr. 23
Peterborough Municipal Offices, 500 George St. North	
Municipality: Timmins	Date: Tues., Apr. 23
Northern College, Hwy. 101 East, South Porcupine	
Municipality: Kingston	Date: Wed., Apr. 24
Kingston Public Library, 130 Johnson St.	
Municipality: Sudbury	Date: Wed., Apr. 24
Holiday Inn, 85 St. Anne Rd.	
Municipality: Sault Ste. Marie	Date: Thurs., Apr. 25
Sault Ste. Marie Municipal Offices, 99 Foster Dr.	
Municipality: Orillia	Date: Tues., Apr. 30
Twin Lakes Secondary School Cafeteria, 381 Birch St.	
Municipality: Pembroke	Date: Tues., Apr. 30
Best Western Inn, 1 International Dr.	
Municipality: Owen Sound	Date: Wed., May 1
Royal Canadian Legion Hall, 1900 Third Ave. West	
Municipality: North Bay	Date: Wed., May 1
North Bay Municipal Offices, 200 McIntyre St. East	
Municipality: Kenora	Date: Tues., May 7
King George VI Elementary School, 320 8th Ave. South	
Municipality: Kitchener	Date: Tues., May 7
Kitchener Public Library Auditorium, 85 Queen St. North	
Municipality: Thunder Bay	Date: Wed., May 8
Thunder Bay Municipal Offices, 500 Donald St. East	
Municipality: Scarborough	Date: Wed., May 8
Scarborough Civic Centre, 150 Borough Dr.	
Municipality: Fort Frances	Date: Thurs., May 9
Fort Frances Municipal Offices, 320 Portage Ave.	
Municipality: Newmarket	Date: Thurs., May 9
Newmarket Community Centre, 221 Cedar St.	

All meetings commence at 7 PM and all meeting locations are wheelchair accessible. Presentations may be made in English or French.

Representative Trainee Vacancies

Have you considered starting (or changing to) a challenging and rewarding career in labour relations?

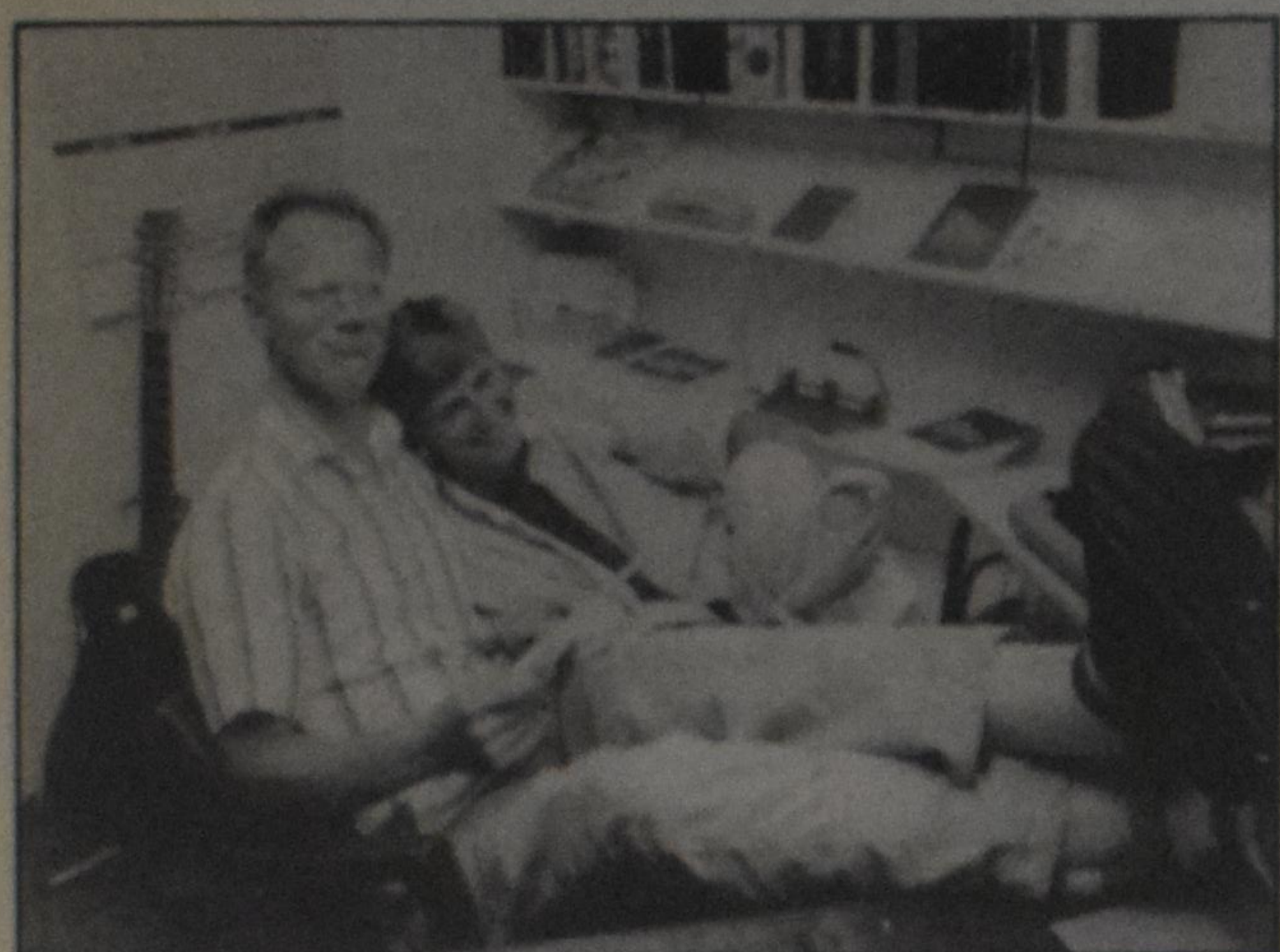
If you have the interest and ability to deal with people, possess good verbal and written communication skills, can work independently, want to accept responsibility, and have a good understanding of how Christian principles relate to work and economic activities, we invite you to send in a written application and resume.

The **Christian Labour Association of Canada (CLAC)** has two vacancies for the position of **Representative Trainee**. Likely locations are Chatham and St. Catharines, Ontario.

CLAC offers a competitive salary and excellent benefits. All applications will be kept in strict confidence. Direct inquiries and applications to:

Ed Grootenboer, Executive Director
5920 Atlantic Drive
Mississauga, ON L4W 1N6

Tel. (416) 670-7383 Fax: (416) 670-8416



A couple of April Fools?

Photo: David Van Dyke

Peter and Marja are



Dear P & M:

I am a single man in my 50s and have never been married. The reason I am still single is that the women I was attracted to and was in love with would turn me down when I asked them out. I would normally keep trying to win them over without the desired results. Then I'd walk around with a broken heart for a while, maybe a half year or so, until I would meet someone else I was attracted to or would fall in love with. And the same thing would happen all over again.

I have a wide range of interests but am not very outgoing and do not have close friends. However, this problem would be solved, I think, if I met the right woman, fell in love and got married. Am I right?

Now that I am over fifty I am trying to meet women in their 30s, or at least under 40, because I would like to be able to have a family. I know some single divorced or widowed women around my age, but for this reason would not consider asking them out. Sometimes I feel a bit guilty about this because they seem lonely, but I don't like to give up the idea of starting my own family. Am I being selfish or un-Christian to want this? And is there anything wrong in my way of thinking? Please print this letter in your column with your reply. Thank you.

Dear Looking For Love:

In view of the difficulty you've had in making and maintaining dating relationships, we think you should begin by working on a friendship, not planning a marriage. Your agenda to marry and have children is getting in the way of the primary reason for matrimony: companionship to combat the loneliness that even Adam felt when he was alone.

We are curious about your lack of close friends. A person with a wide range of interests could be a very intriguing person to know. What's going wrong?

Your letter provides some clues.

You say you're not outgoing. But more to the point, your letter reveals a concern for yourself. The women who read

this column will immediately see that you are not interested in them for who they are but for what they can do for you. When you bypass women in your own age category and focus on younger women of child-bearing age, you make reproduction, not friendship, your primary reason for marriage. Any sensitive person would be offended to discover this and accuse you of not dating women, but wombs.

There's nothing wrong with your desire for children. The biological clock ticks for singles and marrieds alike. But a man in his fifties who does not have a close friend needs to focus on ways to improve his ability to develop relationships. Without that ability you will not meet the qualifications needed to be a good husband or a loving father.

The fact that you "fall in love" before you've even had a date is also a revealing clue. Relationships go through stages. You can be physically or mentally attracted to someone, but that's not love. The women you have tried to date may have sensed that you were ahead of yourself. Unconsciously you may have come on too strong and scared them away. That's what happens when your own ideas and agendas come before a genuine interest in others.

Set age and reproductive ability aside. Put your heart in first, not third gear, and casually invite someone for a friendly cup of coffee. Forget about anything else except slowly developing a friendship. Don't be surprised to discover that a woman who shares your age and life experience will be easiest to know and befriend.

Then let's talk again.

Dear P & M:

If you wish, you may publish these words:

**Snowmen melt
Memories stay
Make them!**

These words came to me over the Christmas season as I enjoyed another season of skating, skiing, making snowmen and listening to good music while reading "Peter and Marja are IN."

God bless your work and all the lives you touch, have touched and will touch.

Dear Poet:

Actually, your letter touched us! Thank you for affirming the work that we do through this column. God has blessed you with the gift of encouragement.

On the one hand your verse seems to invite us to get out there and be playful, regardless of your age. That kind of activity yields wonderful memories for grandparents, parents and children alike.

On the other hand, those few lines also seem to contain a mild warning. All the effort that goes into making a snowman soon melts away. Snowmen symbolize busyness for busyness' sake. But there are things that we experience and do which create strong, warm memories. You encourage us to work on those.

We agree. It is important to make memories and you have probably made lots in your lifetime.

Thanks for a poem that is nicely open to interpretation.

**Write to: P & M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1**

Peter and Marja Slafstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

MacMASTER POOLMAN & DE VRIES

BARRISTERS, SOLICITORS, NOTARIES

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Leonard de Vries, LL.B.

Also Dutch Law

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JOHN KNOX CHRISTIAN SCHOOL WOODSTOCK, ONT.

has definite openings in the following areas:

- Grades 6, 7 and 8
- Vice-principal with some relief time
- Learning assistance teacher
- Possible primary position

Please send your inquiries and/or resumes to:

Mr. Henry Tuininga, Principal
John Knox Christian School
P.O. Box 243
Woodstock, ON N4S 7W8
Phone: (519) 539-1492

Help Wanted

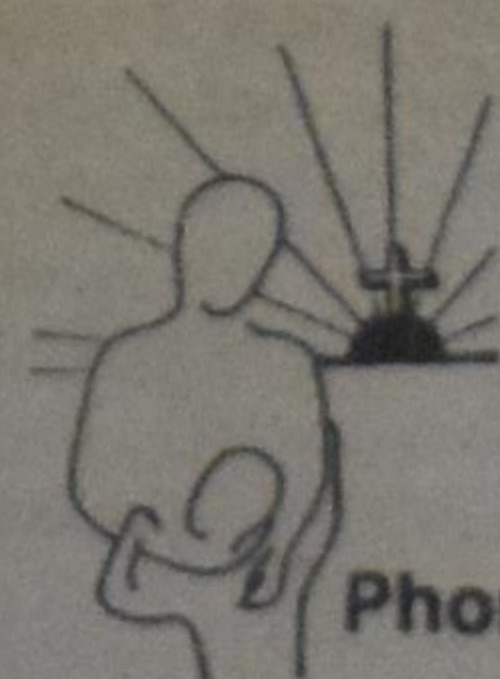
PROGRAM DIRECTOR

Director is required to manage Bethesda's programs for people with disabilities within beautiful British Columbia. Working out of the head office in Clearbrook, the successful candidate will have strong abilities in program administration, proposal development and staff supervision.

Qualifications include minimum B.A. degree in Social Services, proven management skills, mature Christian faith and extensive experience in working with individuals who are disabled. The successful applicant will be motivated, have excellent interpersonal skills and be self-directed.

Salary is commensurate with education and experience. Good benefit plan.

Submit resumes by **April 15, 1991**. For more information, call:



Bert Altena, Executive Director
Bethesda Christian Association
For Handicapped People
210, 31667 South Fraser Way
Clearbrook, B.C., Canada, V2T 1T9
Phone: (604) 850-6604 Fax: (604) 850-7242

The Society of Christian Schools in British Columbia
invites applications for the position of

EDUCATION COORDINATOR

The Society of Christian Schools in British Columbia is looking for applicants who have experience in the secondary grades. The task of coordinator will be shared with the two present coordinators and will include other areas of responsibility involving the operations of the Society and its program. Primary area of responsibility will be in the development of the secondary programs of SCSBC schools on a province-wide basis.

The successful applicant must have experience in Christian schools, an acquaintance with CSI Christian schools, indicate a desire to grow professionally, and assist Christian schools in their development. Salary will be commensurate with qualifications and experience.

The SCSBC office is located on the campus of Trinity Western University in Langley, British Columbia. The SCSBC presently serves 44 schools throughout B.C. Many of these schools belong to CSI.

Please send letters of application, curriculum vitae, and a statement of philosophy to:



Society of Christian Schools in B.C.
7600 Glover Road
Langley, BC V3A 6H4

For more information, contact John Vanderhoek at (604) 888-6366 (office) or (604) 576-2970 (home).

Classified

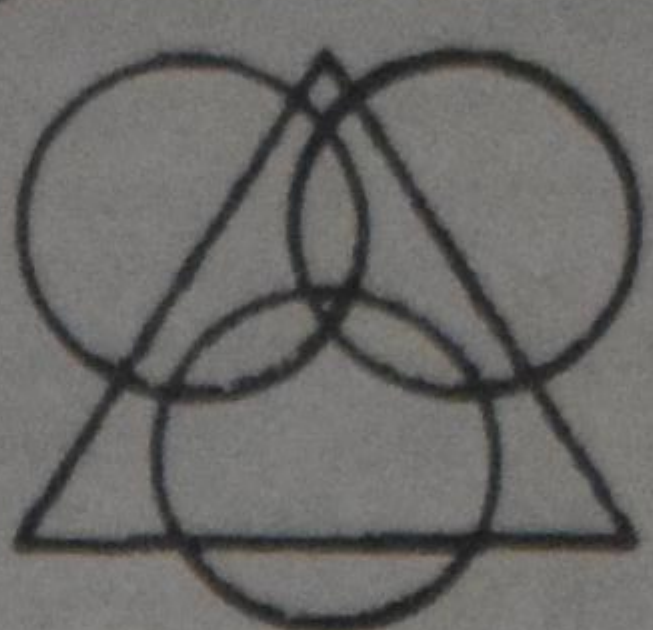
Classified rates	Birthday	Anniversaries	Anniversaries	Obituaries
GST Inclusive Births.....\$35.00 Marriages & Engagements.....\$40.00 Anniversaries.....\$45.00 2-column anniversaries.....\$90.00 Obituaries.....\$45.00 Notes of thanks.....\$35.00 Birthdays.....\$35.00 All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) NOTE: All rates shown above are GST inclusive. ATTENTION! a) Calvinist Contact reserves the right to print classifieds using our usual format, unless you instruct us otherwise. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive). NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address. Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313	Groot: "For the Lord is good and his love endures forever; his faithfulness continues through all generations" (Ps. 100:5). 1906 April 2 1991 With joy and thanksgiving to our Lord we hope to celebrate the 85th birthday, D.V., of our father, opa and great-opa: NORMAN (Nanne) GROOT We pray that God will continue to bless you and keep you in his loving care. Love from your children and grandchildren: Jack & Margaret Groot — Aylmer, Ont. Nelly, Marion, Grace & James Hertner, Norman, Philip Klaas & Sita Groot — Broek op Langendijk, the Neth. Nanny & Dita Groot, Rick, Nicolette Piet & Christina Groot — Rexdale, Ont. Nelly & David Riggs, William & Lorraine Groot, Christine & Theodore Martens, Edward & Diane Groot, Michael & Carolyn Star-ring (girlfriend), Paul Paul & Ann Groot — Rexdale, Ont. Joyce, Ronald, Irene, Henriette Margaret & Peter Lamme — Missis-sauga, Ont. Yvonne, Andrew & Erin Lamme, Karen & Peter De Rooy Andrea & Pieter Miedema — Brampton, Ont. Anita & Roger Elzinga, Leona, Robert, Esther Tina & Ron Vance — New West-minster, B.C. Laura, Ken and great-grandchildren: Shawn, Jessica, Hannah, Alea, Micah Groot; Kyle, Quinn, Jordan Hertner, Mark Groot; Tina, William, Beth Riggs; Rachel, Peter Groot; Jill, John Martens; Joshua De Rooy; Byron, Adrian Elzinga Home address: Covenant Tower, Holland Chr. Homes, Apt. #707, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2	Groningen Abbotsford 1946 1991 With much joy and thankfulness to God we celebrate, D.V., on April 3, 1991, the 45th wedding anniversary of our parents and grandparents BEN and ANNE BOER (nee Bysterveld) Congratulations! Ena & John Lanting — Agassiz, B.C. Yvonne & Peter, David, Christo-pher, Jeffrey Ricki & Herman Kielstra — Oko-toks, Alta. Kristi, Erin, Rachel, Nathan, Jonathan, Jason Harry & Grace Boer — Pitt Mea-dows, B.C. Michael, Carolyn, Richard, Heather George & Ena Boer — Abbotsford, B.C. Sherri, Darryl Jim & Brenda Bird — Surrey, B.C. Erik, Karl Richard (1980) It is our prayer that our faithful Lord will continue to bless them in the future. Home address: 34817 Marshall Rd., R.R. 6, Abbotsford, BC V2S 5W4 40th Wedding Anniversary! BILL and COBY DEHOOG With great joy and thanksgiving, we are happy to announce the 40th anniversary of our parents on April 7, 1991. May God bless them with many more years to come. Congratulations and love from your children and grandchildren: Bill Kim, Kerri, Kristine Mary & Hank Bosma Jennifer, Michelle, Tim, Stephe-nie Bob Eric Sue & Zenon Tutko Darius Jeff & Kim Rebecca, Michael Chris Home address: 18 South Grimsby Rd., Smithville, ON L0R 2A0	Haulerwijk, Fr. Aylmer, Ont. 1951 April 13 1991 "I will instruct you and teach you the way you should go" (Ps. 32:8a). With gratitude and thanks to our God, we wish to announce the 40th wedding anniversary of our parents, WYTZE and JANNY HIEMSTRA (nee DeVries) May God continue to keep you both in his care. Love and congratulations from your children and grandchildren: Richard & Margaret Driesman — St. Thomas, Ont. Joshua, Rachel Richard & Cathy Hiemstra — Ayl-mer, Ont. Katie, Kenny Terry & Lynn O'Brien — Aylmer, Ont. Quinn Charlie & Patty — Aylmer, Ont. Stephanie Open house on Saturday, April 13, 1991, from 2-4 p.m. D.V. in the Fellowship Hall of the Chr. Ref. Church, Aylmer, Ont. Best wishes only please. Home address: 136 South St. Aylmer, ON N5H 1S1 Aalten March 26 Byron Center the Neth. 1936-1991 Mich. With praise and thanks to God we announce the 55th wedding anniversary of our parents and grandparents, EVERT H. TE HENNEPE and H. ALEIDA WUBBELS Love and congratulations from: Bill & Kathy te Hennepe — Way-land, Mich. Mark, Laura & Bill, Julie, Melodie Dian & Bill Wesselius — Shilo, Man. Janet & Peter, Cornell, Eric, Darren, William, Charles Jack & Sherry te Hennepe — Byron Center, Mich. Gregory, Pamela & Mike, Jennifer We lovingly remember their two oldest grandchildren: Alynn Wesselius, 1960-71 Henry Wesselius, 1962-62 Home address: 8481 Elkwood Ave., Byron Center, Michigan, 49315	Prospect Park, N.J. Hawthorne, N.J. 1912 1991 TRINA JOUSTRA (nee Jellema) Mom gave those who knew her a clearer picture of the love, acceptance and constant care of the Lord who did that for her. We wanted to take her home from the hospital and care for her. She wanted to be home where her body would no longer be tested, no longer be tired. The Lord took her there on February 20, 1991. Mom loved to talk about her friends and family. She loved to make connections. She and dad helped and loved where there were special needs. She cared by way of cards, letters, cakes and phone calls. Her children, grandchildren, friends and acquaintances miss her so much. We know Jesus' words of comfort in our heads and pray that the Spirit will bring them deep into our hearts. "Do not let your hearts be troubled. Trust in God. Trust also in me" (John 14:1). The funeral service took place February 23, 1991, at Van-derPlaat/Vermeulen Funeral Home where Rev. Paul DeVries spoke of the power God gives away (Is. 40:28-31). Mom joins our dad who left ten months ago and her only sister, our Aunt Margaret, in the rooms the Lord prepared. Henry & Carolyn Joustra — Midland Park, N.J. Mark & Robin (Patricia), Tim & Linda (Caryssa, Matthew, Steph-anie), Paul & Karen (Alexander), Steven M. Bernard & Helen Joustra — Haw-thorne, N.J. Tom & Laurie (Laura, Calvin, David), Barbara & Ron, Kristen & Jonathan (boyfriend), David Wietse & Kathryn Posthumus — Toronto, Ont. Wesley, Michael, Jennifer, Ben-jamin, Sarah Tannette & Peter Botbyl — North Haledon, N.J. Peter, Geoffrey, Rick, Sharon Ruth & James Aupperlee — Wyckoff, N.J. Rebecca, Ryan, Katie November 26, 1902 March 10, 1991 On the Lord's Day, Sunday, March 10, 1991, the Lord, in his mercy, saw fit to take unto himself his child, NICHOLAAS VREUGDENHIL Beloved husband of Cornelia (nee Buitelaar) for the last 54 years. Dear father, grandfather, and great-grandfather of: Francis & Tom Alkema — Willowdale Ron, Audrey & Doug, Bryan & Judy (fiancee) Kees & Liz Vreugdenhil — Chatham Nick & Helene, Nicolaas, Helen, Andrew & Karen (fiancee), Cor-rine Jim & Chris Vreugdenhil — St. Catharines Paul & Beth, Nicolaas, Gord & Janet, Karen, Janet Nick & Marg Vreugdenhil — Brant-ford Martin, Peggy, David Lena & Peter Kiers — St. Catharines Ken & Greta (fiancee), Jeff & Karen (girlfriend), Pam & James (fiancee), Angela "Fear not, for I have redeemed you,....you are mine! I am the Lord your God, the Holy One of Israel, your Savior" (Is. 43:1,3). Because of Dad's love for the Lord, church and Christian school were very dear to his heart. This was evident in the way that Dad lived his life. Correspondence address: L. Kiers, 1587 Second Ave., St. Catharines, ON L2R 6P9
Marriages	Anniversaries	Anniversaries	Obituaries	
BLYLEVEN-TIGCHELAAR MARY-JANE and JIM have pledged their lives to each other and, along with their parents, HARRY and LENY and JACK and MARGARET, want the world to know. They will publicly exchange their vows and ask for the Lord's blessing on their union, D.V. on Saturday, April 6, 1991, at 3:30 p.m. in the York Chr. Ref. Church. Future address: 532 Gray Court Dr., Ancaster, ON L9G 2S1	Joure, Fr. Edmonton, Alta. 1946 May 8 1991 We joyfully announce the 45th wedding anniversary of: WALTER and EUNICE (Vilkje) BAKKER (nee Fekkes) "Praise the Lord, for the Lord is good; sing to his name, for he is gracious!" (Ps. 135:3) We thank the Lord and praise him for this celebration. We pray the Lord will continue to bless dad and mom. We ask him to keep them, and be gracious to them. With much love from your children and grandchildren: Peter & Gay Kleine — Edmonton, Alta. Elana, Darren, Joel Stuart & Elsie Bakker — Abbots-ford, B.C. Shawn, Seth, Krisha, Erin John & Margaret Bakker — Edmon-ton, Alta. Nicole, Melissa, Mark, Michael Sid Bakker — Dundas, Ont. Nathan Jason, Chad, Gregory — Edmon-ton, Alta. Harry & Sylvia Huitsing — Edmon-ton, Alta. Lindsey, Jennifer, Suzanne An open house will be held at West End Chr. Ref. Church on Saturday, May 4, 1991, from 2-5 p.m. Home address: 9831 - 149 St., Edmonton, AB T5P 1K5	1951 April 12 1991 "May the Lord, the Maker of heaven and earth, bless you from Zion" (Ps. 134:3). With praise and thanksgiving to God, we wish to announce the 40th wedding anniversary of our parents and grandparents, KLAAS and SUZANNE DYKSTRA (nee Hamstra) Our prayer, Mom and Dad, is that God will keep you in his care and bless you with many more years together. With love from your children and grandchildren: Ralph† Martint & Ann Dykstra — Red Deer, Alta. Kurtis, Karie-Ann, Kristen Willard & Margaret Dykstra — Win-nipeg, Man. Nathaniel, Theodore, David John & Mary Dykstra — Owen Sound, Ont. Tracy, Matthew, Trevor, Sabrina Shirley & Fred Heuser — Hanover, Ont. Devin, Brandon Betty & Leo VanderWekken — Strat-ton, Ont. Danielle, Joseph Karen & Wayne Haagsma — Inger-soll, Ont. Karissa Open house will be held at their home on Saturday, April 13, 1991, from 2-5 p.m. Home address: R.R. #3, Owen Sound, ON N4K 5N5	On March 12, 1991, the Lord took home our beloved husband, father, grandfather and great-grandfather, ANDRIES HOFSTEDE in his 79th year. Lovingly remembered by his wife: Lutscke (nee Binnema) Children: Richard Joe & Pearlee Abe & Sharon Ben & Mary Jane Tena & Goldwyn Harry Corrie Betty & Doug Trish & John 20 grandchildren and 3 great-grandchildren. Funeral service was held in Rehoboth Chr. Ref. Church in Bowmanville, Ont., March 15, 1991. Home address: R.R. #6, Bowmanville, ON L1C 3K7	
Anniversaries				
1951 April 8 1991 "The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock" (Matt. 7:25). With thankfulness to God we cele-brate the occasion of the 40th wedding anniversary of our parents, opa and oma, DERK and RENSKE BOSCH (nee Vandermeer) Love and congratulations from your children and grandchildren: John & Corinne Bosch Erin, Crystal, Laura Sylvia & Pete Meindersma Renee, Monique, Paula Richard Bosch Rob & Joanne Bosch Home address: 57 Elm Tree Road W., Grimsby, ON L3M 4E7				



Classified

Obituaries	Personal	Real Estate	Teachers	Teachers
The Lord took unto himself our dear father, grandfather and great-grandfather, AREND J. TENHOVE on March 1, 1991, at the age of 85. Predeceased by his wife Henrietta. Father of: Henry & Betty tenHove — Monkton, Ont. Gerrit & Aad tenHove — Gowans-town, Ont. Dick tenHove Trina tenHove Arend tenHove - Carrying Place, Ont. Six grandchildren and six great-grandchildren. Correspondence address: R.R. #3, Carrying Place, ON K0K 1L0	LUYT-Sjollema, Pietje, born Oct. 27, 1927, immigrated to Canada on April 9, 1955, destination: Chatham, Ont. MARGELS, Jannis Cornelis, born Feb. 20, 1929, immigrated to Canada on July 23, 1958. Consulate-General of the Netherlands 1 Dundas St., W., Suite #2106, Box 2 Toronto, ON M5G 1Z3 Phone: (416) 598-2520 Flying to Holland? Dutch/Canadian family looking for responsible in-flight escort for brother and sister ages seven and five. Depart Toronto second week of July, return late August. Airport and flight supervision only. Call Oakville (416) 849-1279.	Bi-level semi-dwelling St. Catharines, Ont. \$126,900 An affordable new home for you! Brick and vinyl bi-level, series 800 doors, large eat-in kitchen, oak cabinets and railings, side entrance into lower level, fully landscaped, and many more features. Don't pass this by! To inspect and purchase, call G.W. Abrahams Realty Ltd., broker - Linda Lammers, Sales Representative (416) 688-0037 or (416) 688-2422, pager 130.	BRANTFORD, Ont.: Brantford Christian School invites applications for a definite opening in a combined Grade 2-3, as well as possible openings in higher grades for 1991-92. Please send application and resume to: Mr. C. VanderVeen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Phone: (519) 752-0433.	GEORGETOWN, Ont.: Georgetown District Christian School has a definite opening for a Grade 7 teacher with a Music specialty and also a definite opening for a 40% remedial position. For information or application please contact: Treena Sybersma, Principal, R.R. #1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (school); (416) 877-2707 (home).
Personal	Help Wanted	ADA REALTY LTD.	BOWMANVILLE, Ont.: Knox Christian School	GUELPH, Ont.: John Calvin Christian School
The Consulate-General would like to come in contact with the following individuals: COOMANS, Hendrik Jan, born Jan. 19, 1929, immigrated to Canada on May 26, 1956. van HEGHEL, Franciscus Martinus, born Oct. 23, 1926, immigrated to Canada on May 5, 1958. HENDRIKS-Koolman, Maria, born Dec. 25, 1897, last known address: 73 San Francisco Ave., Hamilton, Ont. HENNEPE, John, born May 30, 1910, last known address: RR #3 - 33482 Clayburn Rd., Abbotsford, B.C. HOED, Jan, born Oct. 6, 1926, immigrated to Canada on July 29, 1960. HOEKSTRA, Wiebe, born Nov. 29, 1926, immigrated to Canada on March 1, 1958. van de HORST, Jacob, born March 26, 1926. HUBER, Jacobus Johannes, born Oct. 10, 1927, immigrated to Canada on Aug. 17, 1960. HUISMAN, Dirka, born July 17, 1910, last known address: 12 Bartlett Ave., apt. #230, Grimsby, Ont. HULSHOF, Klaas, born Jan 19, 1931, immigrated to Canada on July 11, 1956. JANSEN, Helena Petronella, born Aug. 1, 1926, immigrated to Canada on May 24, 1971. van der KAM, Anna, born Nov. 27, 1926, immigrated to Canada on Aug. 26, 1963. KAULING, Nicolaas C.J., born Oct. 30, 1927. van KEMENADE, Catharina Johanna Maria, born May 3, 1925. KENNIPHAAS, Pieter Willem, born Aug. 3, 1926, immigrated to Canada on April 8, 1951. KIEBERT, Petrus J., born Nov. 23, 1927, immigrated to Canada on Aug. 23, 1968. KLARDIE, Felix Hendricus, born Oct. 15, 1927, immigrated to Canada on Dec. 13, 1966, possible destination: Duncan. KLUNDER, Wilhelmus Hendricus, born Aug. 27, 1908, last known address: R.R. #1, Hannon, On L0R 1P0 KNETSCH, Hendrikus, born Nov. 28, 1925, immigrated to Canada on Jan. 6, 1966. KOOIJMAN, Krijger, J., born Aug. 8, 1907, last known address: 9752 Young St. N., Chilliwack. KOPPENAAL-de Boer, Neeltje, born Sept. 2, 1927, immigrated to Canada on July 11, 1949. KROON, Evert, born Sept. 19, 1927, immigrated to Canada on March 27, 1968. de KRUYF, Arnoldus Adrianus, born Sept. 3, 1926, immigrated to Canada on Apr. 5, 1966. KUGEL, Harm J., born Sept. 30, 1927, immigrated to Canada on May 27, 1958. KUYT, Hendrikus, born Nov. 7, 1909, last known address: 354 Seventh St., Midland, ON L4R 3Z9 LAUTENBACH, Binske, born June 22, 1925, immigrated to Canada on Feb. 1957. van LEEUWEN, Adriana Johanna Helena, born Sept. 27, 1925, immigrated to Canada on Feb. 23, 1954. LEFEBER, Aloysius, born Oct. 2, 1927, immigrated to Canada on May 24, 1956. v.d. LINDE, Job, born Aug. 24, 1925, immigrated to Canada on May 3, 1954. van LINGEN, Anthonius, born Sept. 15, 1926, immigrated to Canada on March 5, 1963. LOEVEN, Herman Lambertus, born Dec. 3 1914, last known address: 40 Panorama Court, apt. 701, Rexdale, ON M9V 4M1 van LOO-Baak, born Oct. 30, 1925, immigrated to Canada on March 30, 1960. LUITING, Johan Dirk, born Sept. 9, 1925, immigrated to Canada on Oct. 1, 1965.	Bethel Chr. Ref. Church of Waterdown, Ont. is looking for an organist as one of our organists is leaving for the U.S.A. Our congregation has recently purchased a pipe organ to be installed during the coming spring. Applicants please write to: Ebby Van Dyk, secretary, P.O. Box 795, Waterdown, ON L0R 2H0, or tel.: (416) 689-6984. Summer opportunity — Mutual Support Systems, a network of rural group care residences in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites married, Christian couples to apply for the position of Relief Houseparent. Successful candidates must be able to assume leadership roles and be able to work closely with a team of Child Care Workers. In-service training as well as administrative and professional support is provided. Salaried position extends from May to August. Please submit resume to Personnel Manager, Mutual Support Systems, R.R. 1, Perry Rd., Wellandport, on L0R 2J0 or tel. (416) 899-2311.	6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i> Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i>	BOWMANVILLE, Ont.: Knox Christian School invites applications for the primary and intermediate levels for the 1991-92 school year. Experience and/or training in French would be a definite asset. If you would like to join our team of committed Christian teachers in a growing school (presently 220 students), please forward application and resume to: Mr. W.M. Helmus, Principal, Knox Christian School, R.R. #1, Bowmanville, ON L1C 3K2. Telephone: (416) 623-5871.	GUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, invites applications for a possible opening in the primary level and possible part-time openings — Special Ed., 60% and Grade 7, 70%. Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or (519) 836-6507 (home).
Summer Job Market	Teachers	CAMBRIDGE, Ont.: Cambridge Chr. School	CLINTON, Ont.: Clinton and District Chr. School	JARVIS, Ont.: Jarvis District Christian School
Hamilton, Ont.: Redeemer student seeks employment in Hamilton area. Experienced in desktop publishing (IBM and Mac), layout design, cartooning and word processing. Carl at (416) 648-2131, ext. 320.	Teachers AGASSIZ, B.C.: Agassiz Christian School invites applications for the following positions: 1 primary/intermediate position (50% kindergarten/50% administration relief including French) 1 intermediate position (combined Grade 4/5). Interested applicants, please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-3209 (home); fax: (604) 796-2952.	CAMBRIDGE, Ont.: Cambridge Chr. School invites applications for possible openings at all levels. Please send complete resume to Peter Van Dyken, Principal, Cambridge Chr. School, 229 Meyers Rd., Cambridge, ON N1R 7H3.	CLINTON, Ont.: Clinton and District Chr. School will have a vacancy starting Sept. 1991. Grade level to be determined. If you are interested in a teaching position with our school, please send your application and resume to: Mr. R. Schuurman, Principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851.	JARVIS, Ont.: Jarvis District Christian School invites applications for the following positions for the 1991/92 school year: a definite part-time kindergarten teacher (60%), a possible opening in a combined Grade 2/3. A possible opening in Grade 7, strength in P.E. and Science would be a definite asset. JDCS has a total of 14 staff members and 247 pupils. If you are interested in joining a group of dedicated Christian educators, please send your letter of application and resume to: Garry Glasbergen, Principal, Jarvis District Christian School, Box 520, Jarvis, ON N0A 1J0. Tel.: (519) 587-4444.
Accommodations	For Rent	COBOURG, Ont.: Northumberland Christian School	DRAYTON, Ont.: Calvin Christian School	LACOMBE, Alta.: Central Alberta Christian High School
Mississauga, Ont.: Rooms for rent, full use of facilities, all amenities available. \$350 plus utilities per month. Contact Norm at (416) 567-7857. Bed and Breakfast Come back to the Netherlands! Stay close to the city of Utrecht. F. 175.00 per person per week. For info, contact: Mvr. Sneller, Pr. Irene Laan, 53, Utrecht, the Neth. Tel. 011-31-304-43509. Christian lady, 30, with mild M.S., seeks accommodation in the DURHAM region, with another Christian lady. Will pay 1/2 rent up to \$400. Call Anita at (416) 683-6276. Mississauga, Ont.: Roommate wanted, Christian female to share three bedroom townhouse. Meadowvale area. Recreation facilities available. \$316.00+ a month. Call (416) 858-3135.	Tabitha Homes in St. Catharines, Ont. has two one-bedroom senior apartments for rent. Substantial subsidy available for those who qualify. If interested please call Helen Dykema at 416-934-3655. For rent in Bowmanville: Two-bedroom duplex, in century home with garage and private drive, two blocks from downtown, all separate amenities. \$545.00 per month plus utilities. Available April 1, 1991, first and last please. Call Alida Reitsma (416) 623-6270.	COBOURG, Ont.: Northumberland Christian School needs a part-time teacher in the senior grades (1 1/2 days). We also have openings for a Kindergarten teacher (2 days per week) or a Primary teacher (full-time). Join a community-minded interdenominational school in a retreat setting (woods and stream are part of the playground) in the beautiful Northumberland hills near Lake Ontario. Please call (416) 372-8766 for an application and send resume to the school. Attention: Henry Lise, R.R. #5, Cobourg, ON K9A 4J8	DRAYTON, Ont.: Calvin Christian School has three definite openings for the 1991/92 school year. Teachers interested in the following levels are invited to request an application form: Grade 5, Grade 6, combined Grades 7 & 8. Those interested in a Job Sharing Arrangement are also encouraged to contact us. A profile of the school is available upon request. Interest in the areas of French, Art and Music would be welcome. Please send your inquiries to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High Street, Drayton, ON N0G 1P0. Phone: (519) 638-2935.	LACOMBE, Alta.: Central Alberta Christian High School requires a Bio/Chem, major/minor. Consider the challenge and the opportunity of growing with and placing your stamp on a new school with new facilities. We wish to interview both experienced, and new teachers, who would like to teach students in an all-embracing Christian curriculum, in beautiful central Alberta. Send applications to: Central Alberta Christian High School, Box 958, Lacombe, AB T0C 1S0, c/o Jack Vanden Pol, Principal.
Teachers	Teachers	LONDON, Ont.: Faith Community Chr. School	LONDON, Ont.: London District Christian Secondary School	LANGLEY, B.C.: Langley Christian School
LONDON, Ont.: Faith Community Chr. School invites applications from qualified teachers for Grade 3 and 4 and French. Apply to: F.C.C.S., 310 Southdale Rd. E., London, ON N6E 1A1.	Teachers AGASSIZ, B.C.: Agassiz Christian School invites applications for the following positions: 1 primary/intermediate position (50% kindergarten/50% administration relief including French) 1 intermediate position (combined Grade 4/5). Interested applicants, please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-3209 (home); fax: (604) 796-2952.	LONDON, Ont.: Faith Community Chr. School invites applications from qualified teachers for Grade 3 and 4 and French. Apply to: F.C.C.S., 310 Southdale Rd. E., London, ON N6E 1A1.	LONDON, Ont.: London District Christian Secondary School has possible openings for positions in Bible, Math and English for the 1991/92 school year. Please send letter of application, resume and statement of faith to: Mr. H. Koov, Principal, c/o London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Tel.: (519) 455-4360.	LANGLEY, B.C.: Langley Christian School, a growing interdenominational K-7 school, located in the Fraser Valley, is inviting applications for a Music position for Grades 1-7. This can either be a full-time or part-time position. Interested applicants should submit particulars to Leo Smit, Principal, Langley Christian School, 21789 - 50th Ave., Langley, BC V3A 3T2. Phone: (604) 533-2222.
LUCKNOW, Ont.: Lucknow and District Christian School invites applications for the following possible positions: junior grades with 50 per cent special education and principal's relief (30 percent). Please send your application and resume to: Mr. L. Uyl, Principal, Lucknow and District Christian School, Box 550, Lucknow, ON N0G 2H0				(teacher ads continued...)

Classified

Teachers	Teachers	Teachers	Teachers	Teachers								
MAPLE RIDGE, B.C.: Haney/Pitt Meadows Christian School is accepting applications for openings on its teaching staff in the K-2 and 6-7 grades for the 1991/92 school year. Music would be an asset. Please direct inquiries to: Ted Vroon, Principal, Haney/Pitt Meadows Christian School, 12140 - 203 St., Maple Ridge, BC V2X 4V5. Tel.: (604) 465-4442. MEDICINE HAT, Alta.: Medicine Hat Christian School invites applications for a Grade 2, as well as an E.C.S. (Early Childhood Services) position for the 1991/92 school year. Qualifications in music will be an asset. Medicine Hat Chr. School is an interdenominational school and has an enrolment of 140 students from E.C.S. to Grade 9. Please submit application and resume to Mr. Wm. Siofstra, Principal, Medicine Hat Chr. School, 68 Rice Dr. S.E., Medicine Hat, AB T1B 3X2. Phone: school (403) 526-3246; home (403) 526-7192. METCALFE, Ont.: Community Christian School invites applications for a Grade 1/2/3 teacher (17 students). Please contact Beth Ripseester, Principal, Community Chr. School, Box 540, Metcalfe, ON K0A 2P0. Phone: (613) 821-3669. NEWMARKET, Ont.: Holland Marsh District Christian School invites applications for a definite Grade 1 position and for possible kindergarten, Grade 6 and Grade 7/8 positions. Please contact: Mrs. C. Bootsma, Principal, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9. Tel.: (416) 775-3701. OTTAWA, Ont.: Redeemer Christian High School invites applications for possible positions in French, History, Bible, Computer, Mathematics, Physics and Physical Education. Join a dynamic team, serving an interdenominational community. Contact: Derek Maggs, Principal, 900 Merrivale Rd., Ottawa, ON K1Z 5Z8. Tel.: (613) 722-1175. PORT PERRY, Ont.: Scugog Christian School invites applications for a possible Grade 1 and 2 teaching position for the 1991/92 school year. Address all applications and inquiries to: Mrs. Peggy Michel, 14080 Old Scugog Rd., Blackstock, ON L0B 1B0, Ed. Comm. member. Tel.: 416-986-5262. RED DEER, Alta.: Red Deer Christian School, an interdenominational school, providing Christ-centred education for this medium-sized central Alberta city, has possible openings in both our junior-high and primary divisions. Interested people should direct inquiries and/or applications to: Mr. R. Duggan, Principal, Red Deer Christian School, 14 McVicar St., Red Deer, AB T4N 0M2. Tel.: (403) 346-5795. ROCKY MTN. HOUSE, Alta.: Rocky Christian School, K-9 with 200 + students, has possible openings in all divisions. Applicants are invited to submit their credentials and references to Evert Vroon, Principal, 5204 - 54 Ave., Rocky Mtn. House, AB T0M 1T3. Applications are also invited for the position of Principal for September 1991. Please submit your credentials, references, and inquiries to Mr. R. Klugkist, Chairman of the Education Committee, Rocky Christian School, 5204-54 Ave., Rocky Mtn. House, AB T0M 1T3	REXDALE, Ont.: Timothy Christian School has a <i>definite</i> opening in the Junior Grades and <i>possible</i> openings in the Primary and Intermediate divisions. If interested and qualified, please send resume and references to: Mr. G. Postma, Principal, Timothy Chr. School, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone: (416) 741-5770. RICHMOND, B.C.: Richmond Chr. School is seeking an experienced educator, Vice-Principal, to join our staff of 25 teachers. The applicant must have a vision for dynamic Christ-centred education, an ability to provide direction and leadership, as well as a willingness to grow in his truth. Courses in Educational Administration would be an asset. Currently our school teaches 335 students on two campuses (K-7, 8-10). The starting date for the successful applicant is negotiable. Please submit your personal statement of faith, along with your resume to Mrs. N. Koopmans, Education Committee, Richmond Chr. School, 5240 Woodwards Road, Richmond, BC V7E 1H1 SARNIA, Ont.: Lambton Christian High School is now accepting applications for the following vacancies, effective September 1991: 1 full-time opening in French; 1 full-time opening in Science; 1 half-time opening in Special Education. There will be probable openings in the areas of Mathematics, Computer Studies, Physical Education and Business Studies or a combination of these. Please address your application including resume, credentials and references to: W. Drost, Principal, 295 Essex St., Sarnia, ON N7T 4S3. SMITHERS, B.C.: Bulkley Valley Chr. High School of Smithers, B.C., will be in need of a Principal in September 1991. Please send applications with resume to: Mr. G. Ewald, Box 2117, Smithers, BC V0G 2N0 SMITHERS, B.C.: Bulkley Valley Christian School is anticipating possible openings for September 1991 in the following areas: primary, junior high, learning assistance, French and secondary History/Social Studies. Please forward applications and resumes to: B.V. Christian School, P.O. Box 3635, Smithers, BC V0J 2N0 or phone: Ed. Com. Chairman, Mrs. Winette McEwen at (604) 847-2049 or principal Glenn Ewald at school: (604) 847-9833 or at home (604) 847-2186. TRENTON, Ont.: Trenton Chr. School invites applications for a possible opening in our Junior Division. Interested candidates should send a resume and education profile to: Jeremy VanDuyvendyk, Principal, Trenton Chr. School, 20 Fourth Ave., Trenton, ON K8V 5N3. Phone: (613) 392-3600.	VERNON, B.C.: Vernon Chr. School, located in the beautiful Okanagan Valley of British Columbia, is a quickly growing interdenominational school offering educational programs for students in Kindergarten-Grade 8. There will be a half-time Kindergarten teaching position, a full-time primary teaching position and a possible Grade 7/8 teaching position available for the 1991-1992 school year. Those interested in acquiring this or any other teaching position are encouraged to direct enquiries and/or send letters of application to: Elco Vandergrift, R.R. #3, Site 19A, Comp. 4, Vernon, BC V1T 6L6. Phone: (604) 545-7345. WALLACEBURG, Ont.: Wallaceburg Christian School invites inquiries for a full-time, Grade 5/6 position, beginning in September, 1991. An ability to teach French is imperative. Please direct all inquiries and applications to: Mr. Trevor Tristram, Principal, c/o Wallaceburg Christian School, 693 Albert Street, Wallaceburg, ON N8A 1Y8. Phone: (519) 627-6013. WELLANDPORT, Ont.: Wellandport Christian School invites applications for a possible opening in the Junior division for the 1991/92 school year. Direct inquiries to Mr. W. Thies, Principal, c/o Wellandport Chr. School, R.R. #1, Wellandport, ON L0R 2J0 WYOMING, Ont.: John Knox Christian School invites applications from qualified teachers for an opening at the Grade 4/5 level for the school year 1991/92. Interested applicants send inquiries or resume to Mr. Wm. Hordyk, Principal, Box 81, Wyoming, ON N0N 1T0. Phone: (519) 845-3112.	 DUNCAN CHRISTIAN SCHOOL The Duncan Christian School Association operates a Christian interdenominational day school, from K-12, with approximately 270 students. We invite applications for the following positions: SECONDARY: Junior Secondary Science Secondary Math Secondary English ELEMENTARY: Possible vacancies for intermediate Grades 4-7 Special Education Teacher also needed The qualifying applicants should be eligible for B.C. certification. Please send applications, resumes and references to: <table border="0"> <tr> <td>ELEMENTARY</td> <td>SECONDARY</td> </tr> <tr> <td>Mrs. J.M. Spyksma</td> <td>Mr. H. Fritschy</td> </tr> <tr> <td>P.O. Box 844</td> <td>P.O. Box 844</td> </tr> <tr> <td>Duncan, BC V9L 3Y2</td> <td>Duncan, BC V9L 3Y2</td> </tr> </table>	ELEMENTARY	SECONDARY	Mrs. J.M. Spyksma	Mr. H. Fritschy	P.O. Box 844	P.O. Box 844	Duncan, BC V9L 3Y2	Duncan, BC V9L 3Y2	 Centennial Christian School Terrace, B.C. Applications are presently being accepted for positions in: PRIMARY — K, 1 (experience an asset) INTERMEDIATE — possible openings in 6 or 7 Opportunity for a teacher with music/band ability Centennial is a rapidly growing interdenominational school with a current enrolment of 170 students and 10 teachers (K-8). We hope to add Grade 9 in September 1991. Send applications, resume and references to: Frank Voogd 3608 Sparks St., Terrace BC V8G 2A5 Phone: (604) 635-6173
ELEMENTARY	SECONDARY											
Mrs. J.M. Spyksma	Mr. H. Fritschy											
P.O. Box 844	P.O. Box 844											
Duncan, BC V9L 3Y2	Duncan, BC V9L 3Y2											
Miscellaneous THE Family Christian Bookstore 750 Guelph Line (Opposite the Burlington Mall) Burlington, ON L7R 3N5 Phone: (416) 637-9151 Thurs. and Fri. till 9 p.m. Summer Job Market Attention: All Students We know that many of you are thinking about summer jobs at this time. As in previous years, <i>Calvinist Contact</i> will carry the Summer Job Market section in the Classifieds. We urge you to check this section from March 15 until May 31. Send us your announcement, and include <i>name, age, address, phone number, experience and type of work you are seeking</i>. This service is <i>free of charge</i>. We have only <i>one request</i>: Please <i>cancel</i> the ad as soon as you have found employment so that you don't use up valuable space needlessly. Good job hunting! Stan de Jong, Manager Employment wanted Christian lady, R.N., late 50s, would like to take care of motherless home with school-aged children. Live in 5 days a week or willing to stay for weekend if needed. Have own transportation and home. Write to Box #13, Group 5, R.R. #2 Bowmanville, L1C 3K3, or phone: 416-623-1542 and leave message. See crossword puzzle on page 2												

Classified/Events

Teachers

Stouffville Christian School

requires teachers for the following positions, beginning September 1991 (Ontario teachers certificate or equivalent required):

Intermediate — Senior div. in the area of French
Primary — Junior div. in the area of French

Please send your resume to:

The Principal, Stouffville Christian School
R.R.#3, Claremont, ON L0H 1E0
Tel.: (416) 640-3297

The Association for Christian Education of St. Catharines

invites applicants to apply for openings/possible openings at their two schools.

Calvin Memorial Christian School
at the elementary,
junior and intermediate levels.

Beacon Christian High School
Vice-Principal
Bible, Physical Education, Geography

Send letters of application complete with resume to
2 O'Malley Dr., St. Catharines, ON L2N 6N7

Smithville District Christian High School

will require one

Mathematics

teacher, and will have a possible vacancy in
Science.

Please send your application to:

M. B. Strooboscher, Principal
Smithville District Christian High School
Regional Road 14, R.R. #1
Smithville, ON
L0R 2A0

The Society for Chr. Education

in Southern Alberta

operating Immanuel Chr. School (Lethbridge)
and Taber Chr. School

invites applications for the following possible openings.
**Junior Senior Highschool. Chemistry/Physics/Science,
Math/Phys. Ed., English/Drama/Bible, plus Grade 1, 4 and 5.**
We also need a teacher for curriculum responsibilities in
both schools.

Please forward all correspondence to:

Mr. H. Konynenbelt
8026th Ave. N., Lethbridge, AB T1H 0S1
or call: (403) 327-4223 or (403) 328-4783

Staff Ministry Vacancy

The Christian Reformed Church
of Georgetown, Ontario,

is actively seeking an ordained or unordained man, to fill a
staff ministry vacancy. Strengths in Youth Work, Church Edu-
cation and Music are desirable. Church profile is available upon
request. Send all inquiries to:

Search Committee, 10 Jessop Court
Georgetown, ON, Canada L7G 4P1
(416) 877-9466

DIRECTOR OF YOUTH & EVANGELISM

The Willowdale Chr. Ref. Church of Metro Toronto,
Ontario, invites applicants for a full-time **Director of
Youth and Evangelism.**

Send inquiries and resumes to:

Willowdale CRC Search Committee
70 Hilda Ave.
Willowdale, ON M2M 1V5

Calendar of Events

Mar. 29	"Kom nu met zang" evening, 7:30 p.m., CRC, Ancaster, Ont. Meditation by Rev. J. Kuntz. Free will offering for "Zingend Geloven."	Apr. 4,5,6	Redeemer College Theatre Arts presents Ibsen's "An Enemy of the People." Starts at 8 p.m. (Apr. 6 matinee at 2 p.m.), Ancaster, Ont. For info. and tickets call (416) 648-2131.
Mar. 29	Easter concert by the "Laudate Dominum Choir," at 8 p.m., Christ Anglican Church, Chatham, Ont. The choir will perform Raymond H. Haan's "The Last Words of Christ on the Cross." Free will offering.	Apr. 5,6	"The Ambassadors" in concert. Apr. 5: 8 p.m., First CRC, Hamilton, Ont.; Apr. 6: 8 p.m., high school, Dunnville, Ont.
Mar. 29-Apr. 1	Calvin Seminary Choir, directed by Emily R. Brink, presents Lenten/Easter concerts. Mar. 29: 8:30 p.m., First CRC, Sarnia, Ont.; Mar. 30: 7:30 p.m., CRC, Dresden, Ont.; Apr. 1: 10:45 a.m., Redeemer College, Ancaster, Ont.	Apr. 6-13	"The Osgoode Township Male Choir" in concert with Andre Knevel at the console. Apr. 6: St. Andrew's Presb. Church, Ottawa; Apr. 11: Covenant CRC, St. Catharines; Apr. 12: Providence CRC, Beamsville; Apr. 13: First CRC, Hamilton.
Mar. 30	Easter concert by the choir "New Life" featuring Schubert's Mass in G and Easter song selections. At 8 p.m., Maranatha CRC, St. Catharines, Ont. Free will offering.	Apr. 9	RCBPO Seventh Annual Convention, Holiday Inn, Burlington, Ont. Speakers: Tom Sine and Paul Marshall. For info. call (416) 524-1203.
Mar. 30-Apr. 12	Willem Van Suydam, organ, and Jacques Marcus, flute/paflute, in concert in Ontario. Mar. 30: Re-hoboth Can. Ref. Church, Burlington; Apr. 2: CRC, Drayton; Apr. 4: CRC, Mount Brydges; Apr. 5: Covenant CRC, St. Catharines; Apr. 6: Maranatha CRC, Bowmanville; Apr. 10: CRC, Holland Marsh; Apr. 11: First CRC, Hamilton; Apr. 12: Second CRC, Brampton. All concerts at 8 p.m. Tickets \$10 (\$7.50 seniors/children).	Apr. 11	CRC Ministers' Pension Fund info meeting, 8 p.m., Maranatha CRC, Woodstock, Ont. Speaker: Ray Vander Weele, administrator.
Mar. 31	City-wide hymn sing, 8 p.m., First CRC, Sarnia, Ont.	Apr. 12	CCM (Kitchener Chapter) meets at 8 p.m., Faith Missionary Church, Kitchener, Ont. Speaker: Rev. Ted Hoogsteen on B.C. Art. 3.
Apr. 1-13	CSS's Harry Houtman in Alberta.	Apr. 12	"Music for Choir & Brass" by the Redeemer Concert Choir, Organ and Brass Ensemble with Christiaan Teeuwssen conducting. At 8 p.m., Ancaster, Ont. Works by Gabrieli and Pachelbel. For info. and tickets call (416) 648-2131.
Apr. 3,4	Watch The Still Report on Vision TV on the subject of government funding for Christian and other independent schools. Apr. 3: 10:30 p.m.; Apr. 4: 3:30 a.m. and 6:30 p.m.	Apr. 13	Second Annual Blue Water Regional Holy Spirit Conference, at Sarnia Missionary Church, Sarnia, Ont. For info. call (416) 890-3222 or (519) 869-4435.
Apr. 3	The Woodstock Dutch Theatre Group presents the three-act comedy: "n Wespennest," 8 p.m., Woodstock Collegiate Auditorium, Woodstock, Ont. Tickets \$8 at the door.	Apr. 15-26	CSS's Adriana Pierik in British Columbia.
		Apr. 20	The "Combined All-Ontario Christian Male uses" annual concert, 7:30 p.m., London Gospel Temple, London, Ont. Tickets \$8 at the door. Come and hear 200 men sing in harmony!
		Apr. 20	"S.O.A.R. in Clatsis Chatham," a one-day seminar on outreach and renewal, from 8:30 a.m. - 4:00 p.m., at CRC, Mount Brydges, Ont. Speaker: Rev. Dirk Hart. For registration call Rev. Peter W. De Haan, at (519) 456-6946.

Church news

Christian Reformed Church

Change of worship times and place

Because fire destroyed the CRC in Williamsburg, Ont. [see C.C. March 8, p. 13], the congregation will be worshipping at the Williamsburg Lutheran Church at 8:45 a.m. and 7:30 p.m. until its new church is erected.

ORTHODOX REFORMED CHURCH OF KELOWNA

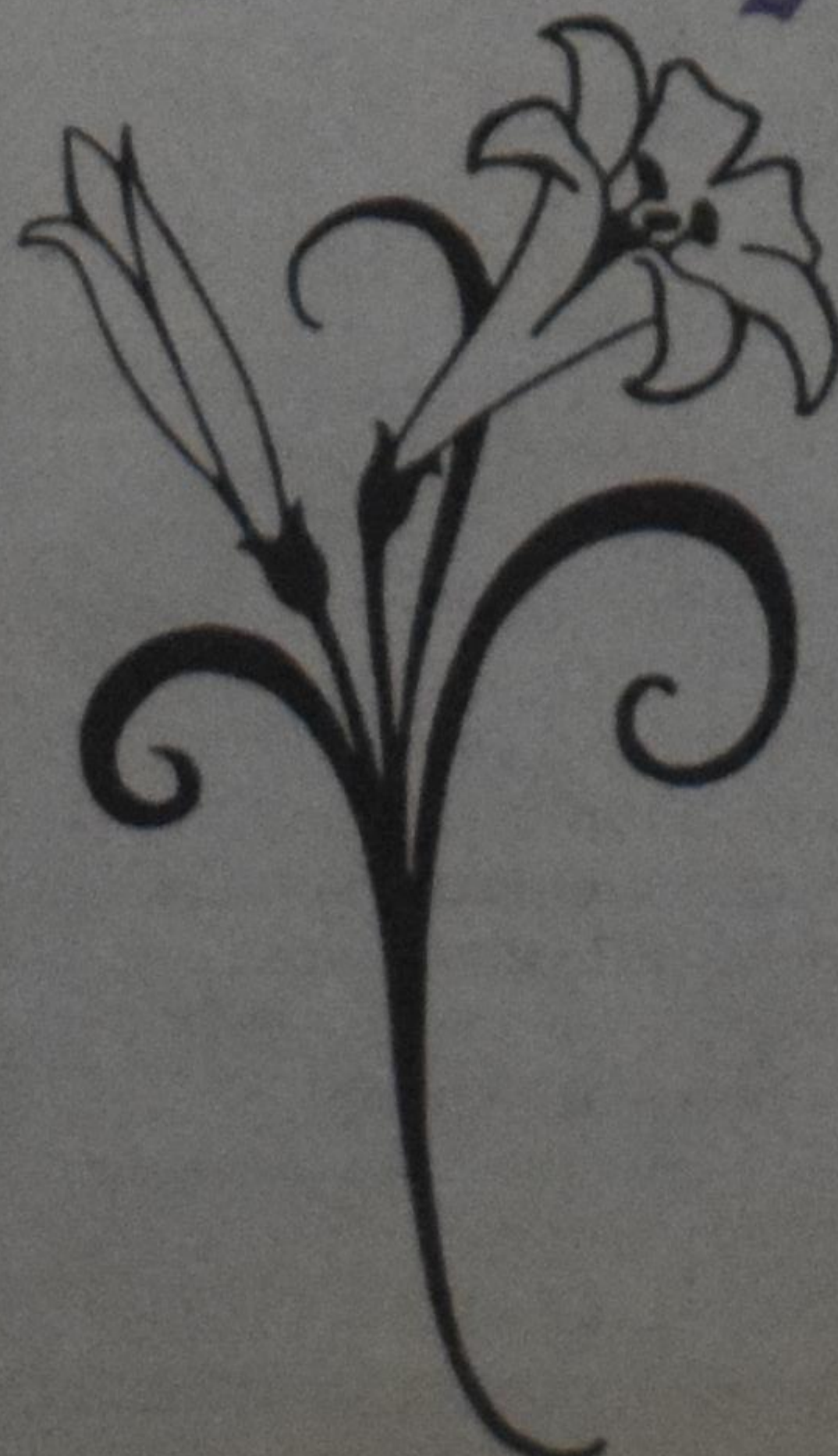
Worship services
10:00 a.m. & 4:30 p.m.
at
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P.O. Box 5153
Kelowna, BC V1Y 8T9

Evenings phone:
(604) 768-7891

Crossword puzzle
can be found on
page 2!!

Help Wanted

Easter Greetings



Grace Christian Reformed Church Scarborough (Toronto), Ont., Canada

is expanding its Team Ministry by the addition, to its staff, of a

YOUTH MINISTER

We are looking for an enthusiastic person, who will help us lead, equip and challenge our youth to serve the Lord with joy. We will send you a Grace Church Information Packet upon request, or upon receipt of your application and resume.

Search Committee
c/o John Van Dyk

Grace Christian Reformed Church
25 Channel Nine Court, Agincourt, ON M1S 4B5



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(pending Board approval)

This position involves teaching introductory sociology and several upper level, undergraduate courses from sex roles, deviance, criminology, theory, socialization, marriage and family, health and illness, and religion.

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Dr. S. Keith Ward
Vice President Academic
The King's College, Dept. 601
10766 - 97 St.
Edmonton, AB T5H 2M1
(403) 428-0727

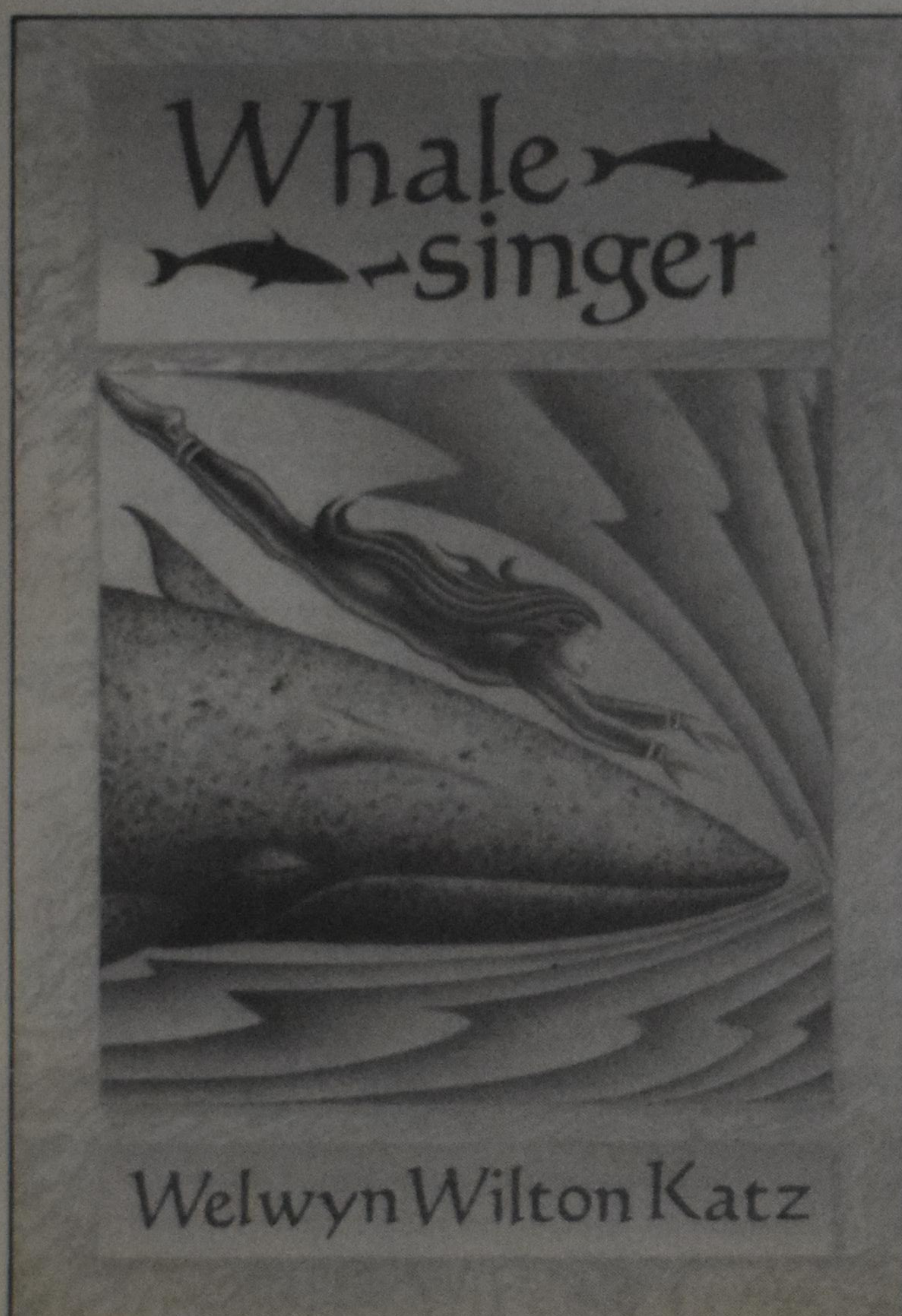
The King's College is an equal opportunity employer, but in accordance with Canadian Employment and Immigration regulations, this advertisement is directed to Canadian citizens and permanent residents

Books

Robert VanderVennen, book review editor

Young adult fiction

Foreboding and excitement among the whales



Whalesinger, Welwyn Wilton Katz. Toronto: Groundwood Books, 1990. Hardcover, 212 pp. \$16.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

Whalesinger is Welwyn Wilton Katz's gripping new novel written for young adults. Filled with suspense, adventure, love and hate, Katz skillfully weaves together several stories that come to a dramatic conclusion.

The spectacular Point Reyes coastline of California is the

setting for the story. Here, where earthquakes are not uncommon, summer fog is thick, and gray whales pass by as they migrate northwards, a conservation group sets up camp for a summer of research.

Seventeen-year-old Nick comes to Point Reyes for the summer as a research assistant to Dr. Anderson. Angry and hurt after his brother's tragic death, Nick is determined to remain aloof. All he wants is a job, one "that would allow him to work with a computer, that paid twelve hundred a month,

and best of all, that would be located far enough away from Vancouver."

Marty also comes to spend the summer at Reye's Point. A quiet introspective girl, Marty, too, is reluctant to let others come too close. Her unhappy home life and poor academic experiences are things she'd rather not have anyone else know about. She's just glad to be away from home and the pressures she feels there. Spending the summer with the two Niven kids who never seem to stop talking, and their parents who are to join the research team at Reye's Point, seems by far to be the better alternative.

Compelling

Despite their best intentions to avoid each other, Marty and Nick are drawn to one another. Together they make the discovery that the whole research project is a huge sham set up to plunder the treasure of Sir Francis Drake's sunken frigate. Full of priceless treasure, it is thought that Drake's "Golden Hind" was careened in Point Reyes and later sank.

Katz has written a compelling novel. Right from the first chapter her readers are drawn into the unfolding drama. A sense of foreboding and excitement kept me riveted to the very end. The characters are all well-developed. Each is brought to life through Katz's sensitive writing.

Whalesinger is an obviously well-researched book. The details of Sir Francis Drake's probable landfall on the California coast, as well as the legal implications and details of salvaging treasure in Point Reyes, make for interesting reading and lend authenticity to the story.

Not only that, the information about gray whales and their habits make *Whalesinger* a timely novel in an age in which scientists are discovering more and more about the place of whales in our ecosystem.



Friends of God

Wayne Brouwer

WORSHIP (III): Values clarified

"Even the sparrow has found a home, and the swallow a nest for herself where she may have her young: a place near your altar, O Lord Almighty, my King and my God" (Psalm 84:3).

In seminary they used to tell us of an old saying: "Beware of those who meet you at the train." It was a warning that reflected the power plays of life, even in the church. "Watch out for those who try to be overly friendly when you first arrive somewhere. Often they want to get a bit of control over you for their own designs. Some day they'll want to cash in all the favours that they hand out so generously now!"

The philosopher Nietzsche was first to coin the phrase: "Might makes right!" International affairs and intrigues live by that rule. And it's a theme that we as individuals, too, often memorize as well. Even our theological discussions in the church begin to take on the character of power plays and political ploys.

Ecclesiastical warfare

But that's really nothing unusual, is it? The rebellious "elders" in ancient Israel wanted a piece of the action from Moses and Aaron. King Uzziah assumed his political power granted him ecclesiastical authority. Simon of Samaria tried to buy the miraculous power of the Holy Spirit from the Apostle Peter. The stories are as old as the Bible.

And so it goes on through history: Constantine conquers and expands the Roman Empire in the sign of Jesus' cross; the Spanish Inquisition pressures people to "believe" and "confess" whatever it sets its heart on; Hawaiians are "Christianized" at the point of a sword. You know those and a dozen other tales.

The mesmerizing lure of "power" can grab hold in the church as well as anywhere else. Recently Walter Wangerin gave vivid portrayal of that in his novel *The Book of Sorrows*. It's a parable, really. It's the story of a kingdom of animals that live in fear of Wyrms.

The Wyrms that kills

Wyrms are a creature of the deeps: a vile, stinking, powerful creature. Wyrms have killed the kingdom's children. Wyrms have destroyed their society. Wyrms have taught them to fear. And now the leader of the community sets out to kill Wyrms. He straps on his fighting weapons. He descends into the darkness of Wyrms' lair. He challenges Wyrms to combat.

Wyrms are killed, but in his death he infests the victor with a million little parasites, worms that eat at his flesh, worms that make him suspicious of others, worms that make him stink with power. And when he returns to his community on the surface, he's a different creature. He knows only conflict and battle. And now he rules by force.

The world grows dark and ominous. It becomes a nasty place where "might makes right" and battle is the name of the game.

The love that saves

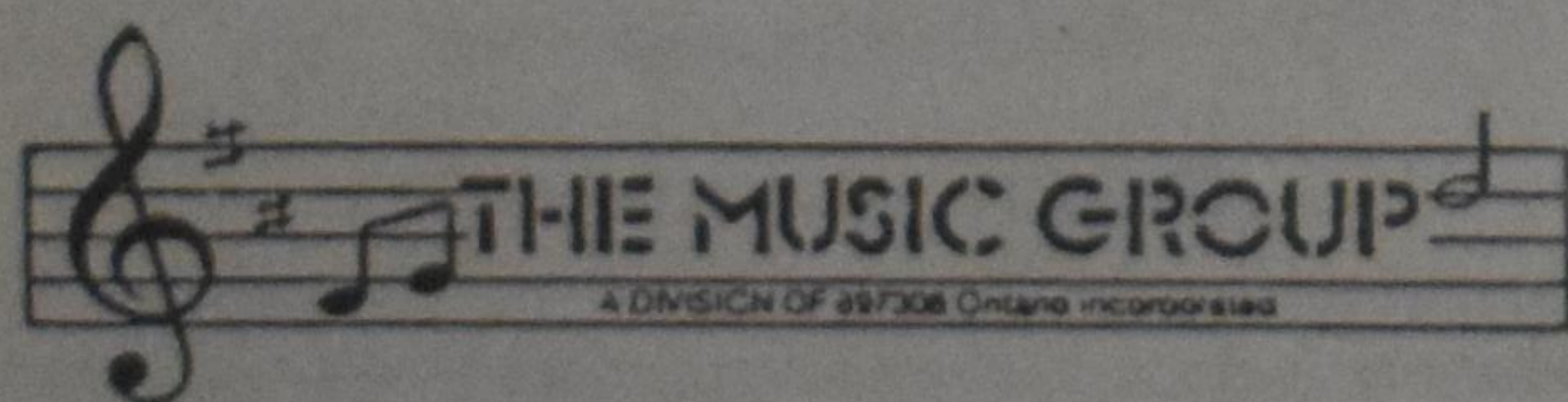
Until one day. The ruler begins to take vengeance on one of the animals. He wants the little creature to fight back, to give him opportunity to become more cruel still. But instead, filled with the spirit of God, the animal turns to the ruler and says, "I forgive you! I know you want to hurt me, but I cannot hurt you back for I love you!"

The world shakes. And the powers are turned upside down. And the foundations of society topple. For here's someone who doesn't play the power game. Here's someone who lives for a different value. Here's someone who draws strength from love and wins relationships through forgiveness.

It's no mistake that the Sons of Korah find sparrows and swallows the perfect picture of those who find shelter in the Temple of God. For the religion of the Bible belongs in the hands of the weak and helpless.

Just ask the Man on the Cross.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



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